THE EASTERN-GREEK ORTHODOX BIBLE: NEW TESTAMENT

Presented to

Presented by

Date – Occasion

THE EASTERN-GREEK ORTHODOX BIBLE

NEW TESTAMENT

THE EASTERN / GREEK ORTHODOX BIBLE

BASED ON THE SEPTUAGINT
AND THE PATRIARCHAL TEXT

A Ω

NEW TESTAMENT

ALSO KNOWN AS

THE CHRISTIAN GREEK SCRIPTURES

With extensive introductory and supplemental material

The EOB New Testament is presented in memory of

Archbishop Vsevolod of Scopelos (†2007)

Ukrainian Orthodox Church of the USA

Ecumenical Patriarchate of Constantinople

And in honor of

His Beatitude Metropolitan Jonah

Primate of the Orthodox Church in America

ABBREVIATIONS AND CODES

[ ]	Indicates words added for clarity and accuracy but which may not be in the Greek text. For public reading, these words can be included or skipped
{ }	Indicates words added for theological clarity and accuracy. For public reading, these words should be skipped
< >	Indicates words that may have been added in the Byzantine textual tradition for the purpose of clarification, harmonization or liturgical use and which are present in the PT, but which may not have been part of the original manuscripts
ANF/PNF	*Ante-Nicene Fathers / Post-Nicene Fathers*
BAC	*Being as Communion*, John Zizioulas
CCC	*Catechism of the Catholic Church*
CT	Modern “eclectic” texts or reconstructed "critical texts" (United Bible Societies Text (UBS) or the Nestle-Aland Text (NA))
CTC	*Called to Communion*, Joseph Ratzinger
EBC	*Eucharist, Bishop, Church*, John Zizioulas
EOB	*Eastern / Greek Orthodox Bible*
HBB	*His Broken Body*, Laurent Cleenewerck
HE	*Ecclesiastical History* (Eusebius) (Paul Maier’s edition)
KJV	*King James Version* (sometimes called *Authorized Version*)
LXX	Greek translation of the Old Testament known as the Septuagint which is the basis for the main English text of the EOB/OT

TABLE OF CONTENTS

THE GREEK ALPHABET

Letter Name	Lower Case	Upper Case	Transliteration
Alpha	α	Α	a
Beta	β	Β	b
Gamma	γ	Γ	g
Delta	δ	Δ	d
Epsilon	ε	Ε	e
Zeta	ζ	Ζ	z
Êta	η	Η	e (ê or ē)
Thêta	θ, ϑ	Θ	th
Iota	ι	Ι	i
Kappa	κ	Κ	k
Lambda	λ	Λ	l
Mu	μ	Μ	m
Nu	ν	Ν	n
Xi	ξ	Ξ	ks
Omicron	ο	Ο	o
Pi	π	Π	p
Rho	ρ	Ρ	r
Sigma	σ, ς	Σ	s
Tau	τ	Τ	t
Upsilon	υ	Υ	u (sometimes v or y)
Phi	ϕ, φ	Φ	ph
Chi	χ	Χ	ch
Psi	ψ	Ψ	ps
Omega	ω	Ω	ô or ō

ABOUT THE EOB NEW TESTAMENT

PURPOSE

The EOB New Testament was prepared for personal study and liturgical use in English-speaking Orthodox Christian communities. Its format and font are designed to make both activities accessible and rewarding. Every attempt has been made to offer an accurate and scholarly translation of the Greek text, free of the theological bias that has affected most other translations of the New Testament, including the NIV (2 Thess. 2:15) and NAB (Matt. 5:32).

Another intention of this translation is to foster interest in learning the Greek language (biblical, patristic and modern), which is why many footnotes make reference to the underlying Greek vocabulary.

The purpose of this edition is also to make the reader aware of possible textual variants by footnoting all significant instances where the Patriarchal Text (PT) may not agree with the Textus Receptus (TR), the Majority Text (MT) or the Critical Text (CT). In several instances, the footnotes will provide references to specific manuscripts.

Until the publication of the EOB, the King James and New King James versions have been the preferred translations, partly because they are based on the **Textus Receptus** (TR) which is a Byzantine-type text that is close to the normative ecclesiastical text of the Greek-speaking Orthodox Churches.

The **Textus Receptus** (Latin: "received text") is the name subsequently given to the succession of printed Greek texts of the New Testament which constituted the translation base for Luther's original German Bible. The TR was also used for the translation of the New Testament into English by William Tyndale, for the King James Version, and for most other Reformation-era New Testament translations throughout Western and Central Europe.

certain issues of translation and terminology (discussed below) also called for revisions within an Orthodox context.

The **EOB (Eastern/Greek Orthodox Bible or Holy Bible of the [Eastern/Greek] Orthodox Churches)** addresses these limitations, both in the Old and New Testaments. A limited copyright (see inner front page) is held by the publisher but the text is non-commercial, held within the Orthodox community and managed as a collaborative project, both for revisions and for liturgical use. Moreover, Orthodox Christians are invited to submit their suggestions so that the published text may be regularly updated and improved.

EOB FOOTNOTES

Unlike the **Orthodox Study Bible (OSB)**, the EOB footnotes focus on textual and translation issues, and refrain from providing extensive theological or doctrinal interpretations. Hence, the goal of the main text is to provide the reader with a clear sense of what the Scriptures say with possible nuances, not how they should be interpreted.

There are two reasons for this philosophy. The first one is that footnote commentaries are often perceived as "authoritative" by the reader – almost on the level of Scripture or official commentary. Hence, the reader's attention is directed to particular explanation, at the risk of not letting the inspired text speak for itself. The second reason is that a few of the explanatory footnotes of the OSB may be debated among Orthodox theologians, as in the case of Acts 1:20 and Revelation 17:1 among others. Please refer to the introductions and appendices for appropriate explanations.

PRIMARY GREEK TEXT(S)

The translation of the New Testament included in the EOB is based on the official Greek text published by the Ecumenical Patriarchate of Constantinople in 1904 (**Patriarchal Text or PT**). During the Turkish occupation of the Greek lands, various editions of the NT had been published with significant variants. In 1902, in order to ensure ecclesiastical harmony, the Ecumenical Patriarchate appointed a committee whose task was to publish a common and official text. This committee studied about 20 major Byzantine manuscripts from which they adopted one as starting point, yet taking into consideration significant variants from other manuscripts. This text, which is very close to the so-called **Majority Text** (MT), was published for the first time in 1904. It has since then been adopted by all Greek-speaking Orthodox Churches (Constantinople, Alexandria, Jerusalem, Greece, Cyprus, and Crete). Its purpose is not to offer an always speculative reconstruction of the original

significant variants between PT/MT/TR and CT have been studied and footnoted to provide variant readings.

> The **Byzantine text-type** (also called Majority, Traditional, Ecclesiastical, Constantinopolitan, or Syrian) is one of several text-types used in textual criticism to describe the textual character of certain Greek New Testament manuscripts. It is the form found in the largest number of surviving manuscripts.
>
> The New Testament text of the Greek Orthodox Churches, the Patriarchal edition of 1904 (PT), is based on this text-type. This textual tradition also underlies the Textus Receptus Greek text.
>
> A synthetic Greek New Testament text based on these majority readings – hence the name "Majority Text" – has been produced by Zane C. Hodges and Arthur L. Farstad, although this text does not correspond to any one particular manuscript.
>
> There are only six manuscripts earlier than the 9th century which conform to the Byzantine text-type; of which the 5th century Codex Alexandrinus, (the oldest), is Byzantine only in the Gospels with the rest of the New Testament being Alexandrian. By comparison, the Alexandrian text-type is witnessed by nine surviving uncials earlier than the ninth century (including the Codex Alexandrinus outside the Gospels); and is also usually considered to be demonstrated in three earlier papyri. Modern critical editions of the New Testament tend to conform most often to Alexandrian witnesses – especially Codex Sinaiticus and Codex Vaticanus (see below). The earliest of the Church Fathers who is considered to be a consistent witness to a Byzantine text-type in NT quotations is St. John Chrysostom.

Orthodox Christians should be aware that the foundational Greek text used by most modern translations such as the **New International Version** and (New) **Revised Standard Version** is the **Critical Text** (CT). By contrast, the foundational text for the King James and New King James versions is the **Textus Receptus** (TR). Moreover, many use the **dynamic-equivalency** translation approach as opposed to **formal-equivalency**. Due to doctrinal bias and other aberrations, these translations are generally prohibited for ecclesiastical use by Orthodox hierarchs.

noticed by the monks, but in spite of the growing concern of his hosts, the German visitor was still able to consult ancient texts of great value. When he returned to the Monastery several years later to present as a gift his recently published edition of the Septuagint, his monastic guests expressed interest and appreciation. Tischendorf writes:

> On the afternoon of this day, I was taking a walk with the steward of the convent in the neighborhood, and as we returned, towards sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said: "And I, too, have read a Septuagint," i.e. a copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of the room a bulky kind of volume, wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas.[a]

Tsar Alexander II, who had commissioned Tischendorf's expedition, sent the monastery 9,000 rubles to compensate the monastery for the 'loss' of the manuscript. It should be noted that Tischendorf had promised that the codex would be returned to the monastery, but this never happened. Instead, this ancient treasure was long kept by the Russian National Library and in 1933, the Soviet Union sold it to the British Library for £100,000.

Hence, Codex Sinaiticus is not only one of the oldest manuscripts available today (330-350), it is also Orthodox in origin and was not itself 'discovered in a trash can' as many mistakenly believe. On the other hand, the codex is heavily corrected and may not be as reliable as modern textual critics often claim.

Codex Vaticanus (Vatican Library, Gregory-Aland no. B or 03) is also one of the oldest extant manuscripts of the Bible. Its origins are not known, but it has been suggested that Codex Vaticanus was among the fifty bibles commissioned by Emperor St. Constantine I to Eusebius of Caesarea. The EOB/OT and Brenton's LXX are primarily based on this manuscript (except for 1-4 Maccabees and the Prayer of Manasseh which are absent).

Codex Alexandrinus (British Library, Gregory-Aland no. A or 02) is a 5th century manuscript containing the majority of the Septuagint and the New Testament. It is also considered as one of the earliest and most complete manuscripts of the Bible. It is named after the See of Alexandria where it

---

[a] Quoted in *A History of the Textual Criticism of the New Testament* by Marvin Richardson Vincent, p. 16

During the process of verifying, correcting and retranslating the WEB text for the EOB/NT edition, the Patriarchal Text of 1904 and the UBS/NA Critical Text were systematically consulted. In addition, recent scholarly studies have been taken into consideration, notably *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Murray J. Harris); *Truth in Translation—Accuracy and Bias in English Translations of the New Testament* (Jason BeDuhn) and *New Testament Text and Translation Commentary* (Philip Comfort).

Indeed, the revision and retranslation work has been so extensive as to make the EOB/NT an entirely new translation prepared to ensure accuracy and harmony with Orthodox theology and terminology.

Compared to other translations, the following differences are noteworthy:

CHURCH OFFICES

The Greek words διάκονος (*diakonos*), πρεσβύτερος (*presbyteros*) and ἐπίσκοπος (*episkopos*), are translated respectively as "deacon" (instead of "servant" or "minister"), "presbyter" (instead of "elder") and "overseer."

The modern English word "priest" is derived from "presbyter" but in a confused manner: it actually conveys the idea of "one who offers a sacrifice," which in Greek is ἱερεὺς (*hiereus*) and כֹּהֵן (*kohen*) in Hebrew. The Greek Orthodox tradition has properly retained the distinction between πρεσβύτερος and ἱερεὺς; the latter is applied to the Christian minister of the altar in his function as offerer of the Eucharistic gifts on behalf of the priestly people, which is why the Christian "priest" (Greek: ἱερεὺς Latin: *sacerdos*) *par excellence* originally was and still is the bishop. It is only with the development of the presbyter-led parish that the term "priest" (ἱερεὺς) came to be applied to the presbyter in his function as celebrant of the Eucharist. To this day, the annual directory of the Greek Orthodox Archdiocese of America uses the title of "presbyter," thereby maintaining the most traditional and theologically accurate terminology.

In the New Testament, presbyter and overseer are interchangeable and synonymous,[a] which is why the EOB/NT translates ἐπίσκοπος (*episkopos*) as "overseer," not "bishop."

For more information on the meaning of these terms and the biblical-apostolic origins of the so-called Monarchic episcopate, please refer to Appendix A.

---

[a] See Appendix A for a comprehensive discussion of this topic.

> Function: verb; Inflected Form(s): -shipped also -shiped; -ship·ping also -ship·ing
>
> 1 : to honor or reverence as a divine being or supernatural power
>
> 2 : to regard with great or extravagant respect, honor, or devotion…
>
> synonym see REVERE

As a result, some scholars have decided to translate *proskuneo* consistently as "worship," but many others do not use "worship" in contexts where *proskuneo* is properly offered to a creature.[a] Indeed, there are instances when *proskuneo* is reserved for God (Exodus 20:5 LXX, Acts 10:25, Rev. 22:9) and others when *proskuneo* can be properly offered to creatures as derivative icons of God (1 Chronicles 29:20 LXX, 1 Kings 2:13 LXX, Rev. 3:9). Hence, although 'all honor, glory and worship are due to God,' relative honor, glory and worship are due to parents, rulers, bishops, angels, saints, etc.

In the development of the Eastern Orthodox dogmatic framework and at the time of the iconoclastic controversy, St. John of Damascus and the Seventh Ecumenical Council clarified the definition of *proskuneo* as "derivative or relative worship" or "veneration," while acknowledging the fact that *proskuneo* can also mean "worship" in the highest sense. On this basis, the Council declared such acts of reverence to be proper if the intention is to ultimately honor the 'the true God and Father'[b] by honoring his icons, primarily the Son who is the perfect icon,[c] "True God of True God" and who shares the uncreated nature of the Father,[d] but also created icons, such as rulers and saints.[e] For clarity's sake, the Council also declared that the highest form of worship would be associated with the unambiguous word *latruo/latreia*, a semantic clarification and adjustment comparable with the one that took place with the words *episkopos* and *ousia/hypostasis*.[f] Indeed, *latreia* is never used in the Scriptures in reference to anyone but God.[g] As the editor of the Acts of the Seventh Ecumenical Council for the Post-Nicene Fathers series observed:[h]

---

[a] Some translations then use "bow down," as NRS in Revelation 3:9

[b] John 17:3

[c] Colossians 1:15 (ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου)

[d] Hebrews 1:1-4

[e] For more information on the concept of "derivation" and "relative worship" in Orthodox theology, please refer to the Appendix D article on the Filioque

[f] See Appendix A article "Presbyters and Bishops"

[g] In the Creed of Nicea-Constantinople, it is *proskuneo*, not *latreia*, which is used in the clause "The Spirit, the Lord… who together with the Father and the Son is worshiped and glorified…"

[h] PNF II (Volume 14) pp. 523-528

> gods of their fathers but to serve (*abadh*) the Lord (Josh. xxiv. 14). And for the use of *shachah* the following may suffice: "And all the congregation blessed the Lord God of their fathers and bowed down their heads and worshiped (Hebrew, *shachah*; Greek, *proskuneo* ; Latin, *adoro*) the Lord and the King" (I. Chr. xxix. 20). But while it is true of the Hebrew of the Old Testament that there is no word which refers alone to Divine Worship this is not true of the Septuagint Greek nor of the Greek of the New Testament, for in both *proskuneo* has always its general meaning, sometimes applying to the creature and sometimes to the Creator; but *latreuo* is used to denote divine worship alone, as St. Augustine pointed out long ago.
>
> This distinction comes out very clearly in the inspired translation of the Hebrew found in Matthew iv. 10, "Thou shalt worship (*proskuneseis*) the Lord thy God, and him only shalt thou serve (*latreuseis*)." "Worship" was due indeed to God above all but not exclusively to him, but latria is to be given to "him only."

With this background in mind and taking into account the current, narrow sense of "worship," the EOB has opted to always translate προσκυνῆω (*proskuneo*) as "to express adoration" with a consistent explanatory footnote. This approach faithfully conveys the meaning of *proskuneo* by combining the idea of a physical (or mental) expression with the broad sense of "adoration/to adore."

Latreia is always rendered by the expression "to offer divine service."

Note: The table below provides every instance where *proskuneo* is used; it is always and consistently translated "to express adoration."

Verse	Jesus	God	Demons	Dragon, Beast, Image	Devil	Generic, People, Saints	Idols	Peter	Angel
Matt. 2:2	X								
Matt. 2:8	X								
Matt. 2:11	X								
Matt. 4:9					X				
Matt. 4:10		X							
Matt. 8:2	X								
Matt. 9:18	X								
Matt. 14:33	X								
Matt. 15:25	X								

Verse	Jesus	God	Demons	Dragon, Beast, Image	Devil	Generic, People, Saints	Idols	Peter	Angel
Rev. 5:14		X							
Rev. 7:11		X							
Rev. 9:20			X						
Rev. 11:1						X			
Rev. 11:16		X							
Rev. 13:4				X					
Rev. 13:8				X					
Rev. 13:12				X					
Rev. 13:15				X					
Rev. 14:7		X							
Rev. 14:9				X					
Rev. 14:11				X					
Rev. 15:4		X							
Rev. 16:2				X					
Rev. 19:4		X							
Rev. 19:10		X							
Rev. 19:20				X					
Rev. 20:4				X					
Rev. 22:8									X
Rev. 22:9		X							

KINGDOM

It is normative to translate the Greek expression βασιλεία τοῦ θεοῦ as "Kingdom of God," although some scholars have also noted that such a translation is problematic. The late Fr. John Romanides insisted that:

> Another example is the phrase "kingdom of God" which makes it a creation of God instead of the uncreated ruling power of God. What is amazing is that the term "kingdom of God" appears not once in the original Greek of the New Testament. Not knowing that the "rule" or "reign of God" is the

neutral ("the one believing") whereas the English may in fact introduce a gender element, as in "he who believes," for the sake of common usage.

As can be expected, the EOB/NT does not attempt to artificially avoid the traditional forms of expression and the personal-singular emphasis of the original Greek. Singular constructions are always maintained, except in rare instances (James 5:13-20) where the context does call for such a translation. In this case, an appropriate footnote is placed to indicate the fact that the underlying Greek is singular.

"He who calls his brother…" is often translated "Whoever calls his brother" or "The one who calls his brother" because this rendition is both faithful to the text and intention of the inspired writer as well as reasonably inclusive.

The EOB/NT translates *adelphoi* as "brethren" when the word denotes a spiritual relationship. This is a traditional and well-understood way to include all the members of the family of Christ. In most cases, *adelphoi* does convey the meaning of "brothers and sisters," but not always,[a] as the context may indicate.

For an in-depth discussion of the meaning of ἀδελφοι when applied to the family of the Lord 'according to the flesh,' please consult Appendix E.

CAPITALIZATIONS

Greek manuscripts do not have any capitalization. Hence, the introduction of capitalized forms is arbitrary and should be clarified.

The EOB does not currently capitalize pronouns that refer to divinity. Specific nouns such as 'Lord,' 'Spirit,' 'Lamb,' 'Son of Man' and 'God' are capitalized. The reader should be aware that the capitalization of spirit is especially arbitrary and may in some instances influence one's understanding of the text.

'Name' is capitalized when it refers to the divine Name(s).

'Good News' (in reference to the Gospel) is capitalized. This expression was normatively favored over the more traditional word 'gospel.' The Greek word εὐαγγέλιον often conveyed the idea of 'royal news delivered with authority.'

[a] James 3:1. Note that James 2:15 specifically says "brother or sister" (ἀδελφὸς ἢ ἀδελφὴ) to make sure that the application is for everyone.

- The breath or life-giving spirit which animates the body
- A person's individual spirit, or even one's private thoughts
- The spiritual realm of activity which transcends (and may influence) material reality.

In a related matter, the EOB dedicates Appendix D to a discussion of John 15:26 and the Filioque controversy.

THE ENGLISH PUNCTUATION

The punctuation approach followed in the EOB/NT may seem inconsistent and at odds with strict rules. The reason for this approach is to use punctuation marks primarily to make both personal and public reading easy to follow.

AMEN, AMEN

After due consideration, it was decided that the Lord's form of emphatic introduction, either "Amen" or "Amen, Amen," should be transliterated into English rather then translated as "Most certainly," "Truly, truly," etc.

INTRODUCTION TO THE SYNOPTIC GOSPELS AND ACTS

The first three gospels are called synoptic gospels because they can be placed in parallel columns and compared "together in one glance" (synoptic).

MATTHEW

Authorship/Date

Matthew may be a translation or edition of a Hebrew or Aramaic original. This proto-Matthew may have been written by the apostle during and immediately after the ministry of Christ, especially if Matthew-Levi functioned as the 'scribe' of the apostolic band. Hence, there may have been an early recording of the Lord's sayings which became a foundation for the gospel as we have it now in a Greek edition. Papias of Hierapolis (circa 100-120) is a very early witness to this tradition:

> Matthew composed the Logia (or "oracles/sayings (of the Lord)" in the Hebrew tongue and everyone interpreted[a] them as he was able. (Papias quoted in Eusebius—*Ecclesiastical History*, 3.39.16)

Both Irenaeus of Lyons and Origen concurred with Papias:

> Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the Church. (Irenaeus quoted by Eusebius—*Ecclesiastical History*, 3.39.16 and 5.25 for Origen's confirmation)

Although modern scholarship sees Mark as the earliest gospel and as a major source used by the other evangelists, it is Matthew (or perhaps an earlier form of Matthew) which was considered as the earliest gospel by the early Fathers. Significantly, the existence of a Hebrew (or Aramaic) Matthew is attested by Eusebius.

> [Pantaenus] was sent to preach the Gospel of Christ to people in the East and went as far as India (possibly a reference to Arabia or Ethiopia). He found that the Gospel of Matthew had preceded him there among some who had come to know Christ. Bartholomew, one of the apostles, had preached to them and had left them Matthew's account in Hebrew letters which was preserved until that time. (Eusebius—*Ecclesiastical History*, 5.10)

[a] Here, "interpreted" almost certainly carried the meaning of "translated"

> arrangement of the Lord's oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. He gave attention to one thing, to leave out nothing of what he had heard and to make no false statements in them. (Eusebius—*Ecclesiastical History*, 3.39)

Relying on Papias and other ancient testimonies, notably Clement of Alexandria, Eusebius and Jerome agreed on the remarkable origins of Mark's gospel:

> So brightly shone the light of true religion on the minds of Peter's hearers that, not satisfied with a single hearing or with the oral teaching of the divine message, they resorted to appeals of every kind to induce Mark (whose gospel we have), as he was a follower of Peter, to leave them in writing a summary of the instruction they had received by word of mouth. They did not let him go until they had persuaded him, and thus became responsible for the writing of what is known as the Gospel according to Mark. It is said that, on learning by divine revelation of the Spirit what had happened, the apostle was delighted at their enthusiasm and authorized the reading of the book in the Churches." (Eusebius—*Ecclesiastical History*, 2.15.1-2)

> Mark, the disciple and interpreter of Peter, wrote a short gospel at the request of the brethren at Rome, embodying what he had heard Peter tell. When Peter had heard this, he approved it and published it to the Churches to be read by his authority as Clemens in the sixth book of his *Hypotyposes* and Papias, bishop of Hierapolis, record. (Jerome—*Lives of Illustrious Men*, chapter 8)

Hence, it is well established that Mark's gospel was written in Rome before 70 AD, almost certainly in Greek, although some scholars have suggested a Latin original or immediate translation. The author, known as John Mark, was Barnabas' cousin[a] and his parents seemed to have owned properties used by the Lord and the early Church in Jerusalem. He is mentioned in Acts 12:12, 25; 13:13; 15:37-39; 2 Timothy 4:11; Colossians 4:10; Philemon 24; 1 Peter 5:13.

Mark's original manuscript seems to have ended abruptedly with 16:8, thus omitting the account of the Lord's resurrection, perhaps because Mark was unable to complete his work. However, the resurrection is unambiguously foretold in 9:31 and 10:34.

Theme(s)

Mark is written for a Gentile audience unfamiliar with Jewish customs. The evangelist offers a fast moving account that focuses on the person and actions of Jesus Christ; the Lord's emotions such as pity, anger and sadness are portrayed with unaffected naturalness. The Lord's inability to perform

[a] Since Barnabas was a Levite, it is possible that John Mark also belonged to a priestly family.

who is often seen in prayer (notably 3:21; 9:29), and in the Church whose very life is an *anaphora* and *epiklesis*, an encounter of Word and Spirit.

Thus, the book of the 'Acts of the Apostles' could also be called 'the Acts of the Holy Spirit' who enables seemingly weak disciples to become powerful witnesses to "a savior who is Christ, the Lord" (Luke 2:11).



Head of the Glorious Forerunner and Baptist John

Russian, 19th century

(ACCORDING TO) MATTHEW
(KATA MATΘAION)

The Genealogy of Jesus

1 The book of the origins[a] of Jesus Christ,[b] the son of David, the son of
Abraham. [2]Abraham became the father of Isaac. Isaac became the
father of Jacob. Jacob became the father of Judah and his brothers. [3]Judah
became the father of Perez and Zerah by Tamar. Perez became the father of
Hezron. Hezron became the father of Ram. [4]Ram became the father of
Amminadab. Amminadab became the father of Nahshon. Nahshon became
the father of Salmon. [5]Salmon became the father of Boaz by Rahab. Boaz
became the father of Obed by Ruth. Obed became the father of Jesse. [6]Jesse
became the father of King David. David became the father of Solomon by
her who had been the wife of Uriah. [7]Solomon became the father of
Rehoboam. Rehoboam became the father of Abijah. Abijah became the
father of Asa.[c] [8]Asa became the father of Jehoshaphat. Jehoshaphat became
the father of Joram. Joram became the father of Uzziah. [9]Uzziah became the
father of Jotham. Jotham became the father of Ahaz. Ahaz became the
father of Hezekiah. [10]Hezekiah became the father of Manasseh. Manasseh
became the father of Amon.[d] Amon became the father of Josiah. [11]Josiah
became the father of Jechoniah and his brothers, at the time of the exile to
Babylon. [12]After the exile to Babylon, Jechoniah became the father of
Shealtiel. Shealtiel became the father of Zerubbabel. [13]Zerubbabel became
the father of Abiud. Abiud became the father of Eliakim. Eliakim became
the father of Azor. [14]Azor became the father of Sadoc. Sadoc became the
father of Achim. Achim became the father of Eliud. [15]Eliud became the
father of Eleazar. Eleazar became the father of Matthan. Matthan became
the father of Jacob. [16]Jacob became the father of Joseph, the husband of
Mary,[e] of whom was born Jesus who is called Christ. [17]And so, all the
generations from Abraham to David are fourteen generations; from David
to the exile to Babylon fourteen generations; and from the exile to Babylon
until the Christ, fourteen generations.

---

[a] Or "history," "generations"

[b] Messiah (Hebrew) and Christ (Greek) both mean "Anointed One"

[c] CT reads "Asaph"

[d] CT reads "Amos"

[e] A few manuscripts add "a virgin"

the Christ[a] would be born. 5They replied, "In Bethlehem of Judea, for this is
written through the prophet:

You Bethlehem, land of Judah,
are in no way least among the rulers of Judah:
for out of you shall come forth a ruler who will shepherd my people Israel.[b]

7Then Herod privately[c] called the wise men, and learned from them exactly
what time the star had appeared. 8He sent them to Bethlehem and said, "Go
and search diligently for the young child. When you have found him, bring
me word, so that I also may come and express adoration to[d] him."

9After listening to the king, they continued on their journey and behold,
the star which they had seen in the east was going ahead of them, until it
came and stood over the place where the young child was.[e] 10When they
saw the star, they were filled with tremendous joy. 11Entering the house,
they saw the young child with Mary, his mother, and they fell down and
expressed adoration to[f] him. Opening their treasures, they offered him gifts
of gold, frankincense and myrrh. 12But having been warned in a dream that
they should not return to Herod, they returned to their own country using
another way.

The sojourn in Egypt—The massacre of the infants

13After they had departed, behold, an angel of the Lord appeared to Joseph
in a dream, saying, "Arise! Take the young child and his mother, and flee
into Egypt.[g] Stay there until I tell you, for Herod will seek the young child
to destroy him." 14So Joseph arose and took the young child and his mother
by night, and departed into Egypt. 15They remained there until the death of
Herod, so that what had been spoken by the Lord through the prophet
might be fulfilled:

Out of Egypt I have called my son.[h]

16When Herod saw that he had been outwitted by the wise men, he became
extremely angry. He dispatched ⌜his men⌝ and killed all the male children
who lived in Bethlehem and all the surrounding countryside, two years old

---

[a] Or "Messiah"

[b] Micah 5:2

[c] Or "secretly"

[d] See 2:2

[e] Quoted in the preparation of the gifts (*proskomide*) in the Liturgy of St. John Chrysostom

[f] See 2:2

[g] Like Moses, Jesus is threatened with death by an evil ruler. The irony is that the Jewish king is Pharao and Egypt is now the land of refugee. Compare also Revelation 12:4,14

[h] Hosea 11:1 (a typological application of Christ as Jacob-Israel). In this case, NT agrees with MT against LXX, as St. Jerome had noted (see Introduction to the synoptic gospels).

8Therefore, bring forth fruit worthy of repentance! 9Do not think [that you
can say] to yourselves: 'We have Abraham as our father!' For I tell you
that from these stones, God is able to raise up children to Abraham! 10Even
now, the axe lies at the root of the trees![a] Therefore, every tree that does
not produce good fruit is to be cut down and cast into the fire. 11I indeed
baptize you in water for repentance, but he who comes after me is more
powerful than I, and I am not worthy to carry his sandals! He will baptize
you in the Holy Spirit and with fire.[b] 12His winnowing fork is in his hand,
and he will thoroughly clear his threshing floor. He will gather his wheat
into the barn, but the chaff he will burn up with unquenchable fire!"

Theophany: The Lord's Baptism

13Then Jesus came from Galilee to the Jordan to be baptized by John.
14However, John would have prevented him, saying, "I need to be baptized
by you, and [it is] you who come to me?"

15But Jesus answered and said to him, "Allow it for now, for it is fitting that
in this way, we should fulfill all righteousness." Then John allowed Jesus
[to be baptized].[c] 16After he had been baptized, Jesus immediately came out
of the water and behold, the heavens were opened to him.[d] He saw the
Spirit of God descending as a dove and coming down on him. 17And behold,
a voice from heaven said:[e]

> *"This is my beloved Son, with whom I am well pleased!"*

The temptation in the desert wilderness

4 Jesus was then led by the Spirit [to go] into the wilderness to be
tempted by the devil. 2When he had fasted forty days and forty nights,
Jesus[f] was hungry. 3The tempter came to him and said, "If you are the Son
of God, command that these stones become bread."

4But Jesus answered, "It is written:

> *One[g] shall not[h] live by bread alone, but by every word that comes out of the mouth of God!"*[i]

---

[a] See the traditional icon of the Lord's baptism

[b] MT omits "and with fire"

[c] Codices Vercellensis and Sangermanensis add "and when he was baptized an immense light flashed round from the water, so that all who had come were fearful" (also found in Diatesseron and St. Ephraem).

[d] Other manuscripts omit "to him." See also Revelation 4:1

[e] Compare the account of the Lord's baptism with Genesis 1:1-4

[f] Greek "he"

[g] In this case, the Greek ἄνθρωπος is clearly generic and a reference to human beings in general.

[h] Or "One does not" (NAB, NRS)

[i] Deuteronomy 8:3

since they were fishermen. [19]He said to them, “Come after me, and I will
make you fish for people!”

[20]Immediately, they left their nets and followed him. [21]Going on from
there, he saw two other brothers, James the son of Zebedee, and John his
brother. They were in a boat with their father Zebedee, mending their nets.
Jesus called them. [22]At once, they left the boat and their father, and
followed him.

[23]Jesus traveled throughout Galilee, teaching in their synagogues,
preaching the Good News of the Kingdom, and healing all kinds of diseases
and sickness among the people. [24]His fame spread into all Syria, and they
brought him all who were sick, afflicted with various diseases and
torments,[a] people possessed with demons, epileptics, and paralytics; and he
healed them. [25]Great crowds from Galilee, Decapolis, Jerusalem, Judea and
from beyond the Jordan followed him.

The sermon on the mount

5 Seeing the crowds, Jesus[b] went up to the mountain and when he had
sat down, his disciples came to him. [2]He began to speak and to teach
them, saying:

[3]Blessed are the poor[c] in spirit,
for theirs is the Kingdom of Heaven![d]
[4]Blessed are those who mourn,
for they shall be comforted![e]
[5]Blessed are the meek,
for they shall inherit the earth![f]
[6]Blessed are those who hunger and thirst after righteousness,
for they shall be filled!
[7]Blessed are the merciful,
for they shall obtain mercy!
[8]Blessed are the pure in heart,
for they shall see God!
[9]Blessed are the peacemakers,

---

[a] A few significant witnesses (+WH) do not include the fourth “and,” which means that the people suffering from torments were the one who were demon-possessed.

[b] Greek “he”

[c] Or “destitute”—the expression “destitute in spirit” conveys the idea of a craving or deep awareness of a need for the things of the spirit

[d] Isaias (Isaiah) 57:15; 66:2

[e] Isaias (Isaiah) 61:2; 66:10,13

[f] Or “land” (Psalm 37:11; 36 LXX). The LXX uses the same Greek word used in this beatitude, which can be translated “meek” (KJV), “gentle” (NASB95) or “those who are humble” (ISV). However, yet none of these quite capture the full sense of the Greek. In particular, it is useful to consider that this word was used to describe a horse that had been broken in.

answerable to the Sanhedrin; and whoever shall say, 'You fool!' shall be in danger of the fire of Gehenna.[a]

23 If therefore you are offering your gift at the altar and there remember that your brother has anything against you, 24 leave your gift there, before the altar. First, go your way and be reconciled to your brother, and then offer your gift. 25 Find an agreement with your adversary as soon as possible, even as you are on your way to court, fearing that perhaps the prosecutor will deliver you to the judge, the judge deliver you to the officer, and you may be thrown into prison. 26 Amen, I tell you: you will not get out of there until you have paid the last penny.[b]

Adultery and divorce

27 You have heard that it was said to the ancients,[c] 'You shall not commit adultery;'[d] 28 but I tell you that anyone who gazes at a woman with a view to lust[e] after her has already committed adultery with her in his heart. 29 If your right eye causes you to stumble, pluck it out and throw it away from you! Indeed, it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna. 30 If your right hand causes you to stumble, cut it off, and throw it away from you! It is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

31 It was also said, 'Whoever shall divorce[f] his wife, let him give her a certificate of divorce,'[g] 32 but I tell you that whoever divorces his wife (except for the case of sexual immorality), makes her an adulteress; and whoever marries a woman put away in this manner commits adultery.

About swearing and oaths

33 Again, you have heard that it was said to the people long ago, 'You shall not swear falsely; you must fulfill your vows to the Lord.' 34 But I tell you: do not swear at all! Neither by heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36 Do not even swear by your head because you cannot make a single hair white or black. 37 Instead, let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever goes beyond these is from the evil one.

---

[a] Or "hell"

[b] literally, *kodrantes*. A *kodrantes* was a small copper coin worth about 2 lepta (widow's mites)—not enough to buy very much of anything

[c] CT and MT omit "to the ancients"

[d] Exodus 20:14

[e] A few ancient manuscripts read "gazes/looks at a woman with lust/desire"

[f] Or "put away"

[g] Deuteronomy 24:1

will reward you openly.[a] 7When you pray, do not use vain repetitions as the
Gentiles[b] do, for they think that they will be heard on account of their
many words. 8Therefore, do not be like them, for your Father knows what
you need even before you ask him.[c] 9Pray like this:

EOB Translation	Liturgical Form
'Our Father in heaven, may your Name be sanctified. 10May your Kingdom come, May your will be done on earth as it is [done] in heaven. 11Give us this day our sustaining[d] bread and 12forgive us our debts as we also forgive our debtors. 13Do not bring us to a period of trial, but deliver us from the evil one. <For yours is the Kingdom, the power, and the glory, now and unto ages of ages. Amen>.[e]	'Our Father who are (art) in heaven, hallowed be your (thy) Name. 10Your (Thy) Kingdom come, your (thy) will be done on earth as it is in heaven. 11Give us this day our daily[f] bread and 12forgive us our debts (trespasses) as we also forgive our debtors (those who trespass against us). 13And lead us not into temptation, but deliver us from the evil one. For yours (thine) is the Kingdom, the power, and the glory, now and unto ages of ages. Amen.[g]

14For if you forgive people their offenses, your heavenly Father will also
forgive you. 15But if you do not forgive people their offenses, neither will
your Father forgive your offenses.

About fasting—Treasures in heaven—The light of the body

16Moreover, when you fast, do not be like the hypocrites with their gloomy
faces. For they disfigure their faces so that people may see that they are
fasting. Amen, I tell you: they have received their reward. 17But you, when
you fast, anoint your head and wash your face 18so that people may not see
that you are fasting. Only your Father who is in secret will see, and your
Father, who sees in secret, will reward you openly.

---

[a] CT omits "openly"

[b] Or "nations, heathen, pagans"

[c] Codex Bezae (D) reads "before you open your mouth" instead of "before you ask him"

[d] Greek ἐπιούσιον (or also "supersubstantial"). This is a rare word which could also imply the idea of "of the future/of tomorrow" as in the Gospel of the Hebrews (mahar) and several Coptic manuscripts. Origen, Chrysostom and Jerome opted for the meaning "necessary for existence" which the EOB conveys as "sustaining."

[e] CT omits "For yours is the Kingdom, the power, and the glory now and unto ages of ages. Amen."

[f] Greek ἐπιούσιον (or also "supersubstantial")—see note above.

[g] CT omits "For yours is the Kingdom, the power, and the glory forever. Amen."

will be measured to you. [3]Why do you see the speck that is in someone[a]
else's eye but do not consider the beam that is in your own eye? [4]How can
you tell someone,[b] 'Let me remove the speck from your eye;' and behold,
there is a beam in your own eye? [5]You hypocrite! First, remove the beam
out of your own eye, and then you will be able to see clearly ⸢so as⸣ to
remove the speck out of your brother's eye.

[6]Do not give what is holy to the dogs and do not throw your pearls before
pigs, for fear that they might trample them under their feet, and then turn
⸢against you⸣ and tear you to pieces.

Perseverance in prayer—The Golden Rule

[7]Ask, and it will be given to you! Seek, and you will find! Knock, and it will
be opened for you! [8]Indeed, everyone who asks receives. Whoever seeks
finds! To the one who knocks, it will be opened. [9]Who is there among you,
who, if his son asks him for bread, will give him a stone? [10]Or if he asks for
a fish, who will give him a snake? [11]If you then who are evil ⸢still⸣ know
how to give good gifts to your children, how much more will your Father
who is in heaven give good ⸢things⸣ to those who ask him! [12]Therefore,
whatever you desire other people to do for you, you shall also do for them!
This is the law and the prophets.

[13]Enter by the narrow gate, for wide is the gate and broad is the way[c] that
leads to destruction, and many are those who enter by it. [14]How[d] narrow is
the gate, and how pressing[e] is the way that leads to life! Few are those who
find it.

False prophets and true disciples

[15]Beware of false prophets who come to you in sheep's clothing. Inwardly,
they are ravenous wolves! [16]You will recognize them by their fruits. Do
you gather grapes from thorns, or figs from thistles? [17]Likewise, every
good tree produces good fruit, but the corrupt tree produces evil fruit. [18]A
good tree cannot produce evil fruit, and neither can a corrupt tree produce
good fruit. [19]Every tree that does not grow good fruit is cut down, and
thrown into the fire. [20]Therefore, by their fruits you will recognize[f] them.
[21]It is not everyone who tells me, 'Lord, Lord' who will enter into the
Kingdom of Heaven, but the one who does the will of my Father who is in
heaven. [22]Many will tell me in that Day, 'Lord, Lord, did we not prophesy

---

[a] Greek "your brother"

[b] Greek "your brother"

[c] Or "road"—note that a few manuscripts and ancient writers read "wide and broad is the road"

[d] TR reads "Because" instead of "How"

[e] Or "hard, difficult"

[f] Or "know"

the children of the Kingdom will be thrown out into the outer darkness and
there will be weeping and gnashing of teeth." 13Jesus said to the centurion,
"Go your way. Let it be done for you as you have believed." And his servant
was healed in that hour.

The healing of Peter's mother in law and other healings

14When Jesus came into Peter's house, he saw Peter's mother-in-law lying
sick with a fever. 15He touched her hand, and the fever left her. She got up
and served him.[a] 16When evening came, many who were possessed with
demons were brought to him. He cast out the spirits with a word, and
healed all who were sick. 17Thus, what had been spoken through Isaias
(Isaiah) the prophet was fulfilled:

> *He took our infirmities, and bore our diseases.*[b]

18Now when Jesus saw great crowds around him, he gave the order to
depart to the other side.

Requirements for discipleship—The calming of the storm

19A scribe came and said to him, "Teacher, I will follow you wherever you
go!" 20Jesus replied, "The foxes have holes and the birds of the sky have
nests, but the Son of Man has nowhere to lay his head."

21Another of his disciples said to Jesus,[c] "Lord, allow me first to go and
bury my father." 22But Jesus replied, "Follow me, and let the dead bury
their ⌈own⌉ dead."

23When he got into the boat, his disciples followed him. 24Behold, a violent
storm came up on the sea, so much that the waves swept over the boat, but
Jesus[d] was asleep. 25His disciples came to him and woke him up, saying,
"Save us, Lord! We are dying!"

26He said to them, "Why are you fearful, O you of little faith?" Then he
stood up, rebuked the wind and the sea, and there was a great calm.

27The men marveled, saying, "What kind of man is this, that even the wind
and the sea obey him?"

The healing of the demoniacs—The expulsion of the demons into pigs

28When Jesus[e] arrived on the other side, into the country of the
Gergesenes,[a] two men possessed by demons met him there, coming out of

---

[a] TR reads "them" instead of "him"

[b] Isaias (Isaiah) 53:4

[c] Greek "him"

[d] Greek "he"

[e] Greek "he"

[12]When Jesus heard it, he told them, "Those who are healthy have no need for a physician, but those who are sick do. [13]But go and learn what this means: 'I desire mercy, and not sacrifice,'[a] for I did not come to call the righteous but sinners to repentance.[b]"

About fasting—The old and new

[14]Then John's disciples came to Jesus,[c] asking, "Why do we and the Pharisees fast often, but your disciples do not fast?"

[15]Jesus said to them, "Can the guests of the wedding[d] mourn, as long as the bridegroom is with them? The days will come when the bridegroom will be taken away from them, and then, they will fast. [16]No one puts a piece of new cloth on an old garment because the patch would ⌈shrink and⌉ tear away from the garment, and a worse hole would be made. [17]Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved."

The resurrection of a ruler's daughter—The healing of a woman's bleeding

[18]While he was saying these things to them, behold, a certain ruler came to him and expressed adoration to[e] him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

[19]Jesus got up and followed him, as did his disciples. [20]Behold, a woman who had had an issue of blood for twelve years came behind him and touched the fringe[f] of his garment. [21]⌈She did this because⌉ she said within herself, "If I only touch his garment, I will be made well."

[22]But Jesus, turning around and seeing her, said, "Daughter, rejoice! Your faith has made you well." And the woman was made well from that very hour.

[23]When Jesus came into the ruler's house, he saw the flute players and the crowd making a commotion. [24]He said to them, "Make room, because the girl is not dead, but sleeping," and they started to ridicule him. [25]But when the crowd was put out, he entered in, took the girl by the hand and she arose. [26]The report of this spread into the entire region.

---

[a] Hosea 6:6. NT agrees with LXX against MT.

[b] CT omits "to repentance."

[c] Greek "him"

[d] Literally "sons of the bridechamber"

[e] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*). In this context, it is obviously a profound act of reverence (probably with prostration) but not necessarily an acknowledgment of Jesus as Christ and the divine king.

[f] Or "tassel"

[5]Jesus sent these Twelve out and gave them this instruction: “Do not go among the Gentiles and do not enter into any city of the Samaritans. [6]Rather, go to the lost sheep of the house of Israel. [7]As you go, preach and say: ‘The Kingdom of Heaven is at hand!’ [8]Heal the sick, cleanse the lepers, raise the dead[a], and cast out demons. Freely you have received, give freely as well. [9]Do not take any gold, silver or brass in your money belts. [10]Do not take a bag for your journey, or two coats, or shoes, or staff: the one who works is worthy of his food. [11]As you enter any city or village, find out who is worthy and stay there until you go on. [12]As you enter into the household, greet it, saying, “Peace be to this house.”[b] [13]If the household is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. [14]If some place does not receive you and does not hear your words, shake off the dust from your feet as you depart from that house or that city. [15]Amen, I tell you: in the day of judgment, it will be more tolerable for the land of Sodom and Gomorrah than for that city.

Persecutions—Sheep among wolves

[16]Behold, I send you out as sheep among wolves! Therefore, be wise as serpents, and yet innocent as doves. [17]But beware of men: they will hand you over to councils and in their synagogues, they will flog you. [18]Yes, you will be brought before governors and kings for my sake, as witnesses to them and to the nations. [19]When they arrest you, do not worry about what you will say; what you are to say will be given you in that hour. [20]Indeed, it is not you who [shall] speak, but the Spirit of your Father who speaks in you.

[21]Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. [22]You will be hated by all for my Name’s sake, but the one who endures to the end will be saved. [23]Nevertheless, when they persecute you in this city, flee into another. Amen, I tell you: you will not have finished going through the cities of Israel until the Son of Man comes.[c]

[24]A disciple is not above his teacher, nor a slave above his master. [25]It is enough for the disciple to be like his teacher and the slave like his lord. If they have called the master of the house Beelzebul,[d] how much more those of his household! [26]Therefore, do not be afraid of them, for there is nothing covered that will not be revealed and nothing hidden that will not be known. [27]What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. [28]Do not be afraid of

---

[a] MT and other ancient manuscripts (L, Θ) omit “raise the dead”

[b] Other manuscripts omit “saying peace be to this house”

[c] Widely believed to be a reference to Pentecost or the destruction of Jerusalem in 70 AD.

[d] See Matthew 12:24; Luke 11:15

4Jesus replied to them, “Go and tell John about the things you hear and see:
5the blind receive their sight, the lame walk, the lepers are cleansed, the
deaf hear,[a] the dead are raised up and the poor have Good News preached
to them.[b] 6Blessed is he who finds no occasion for stumbling in me.”

7As they went their way, Jesus began to speak to the multitudes concerning
John: “What did you go out into the wilderness to see? A reed shaken by
the wind? 8If not, what did you go out to see? A man in soft clothing?
Behold, those who wear soft clothing are in kings’ houses![c] 9But what did
you go out to see? A prophet? Yes, I tell you, and much more than a
prophet! 10Indeed, he is the one of whom it is written:

> *Behold, I send my messenger before your face,[d] who will prepare your way before you.[e]*

11Amen, I tell you: among those born of women, there has not arisen
anyone greater than John the Baptizer! Yet the least in the Kingdom of
Heaven is greater than he. 12From the days of John the Baptizer until now,
the Kingdom of Heaven suffers violence, and the violent[f] take it by force.[g]
13For all the prophets and the law prophesied until John [came]. 14If you
are willing to accept it, this [John] is Elias (Elijah) who was to come.
15Anyone who has ears for listening should listen!

16But to what shall I compare this generation? It is like children sitting in
the marketplaces who call to their friends 17and say, ‘We played the flute
for you and you did not dance. We mourned for you and you did not
lament!’ 18As it is, John came neither eating nor drinking, and so they say,
‘He has a demon!’ 19The Son of Man came eating and drinking, and so they
say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and
sinners!’ Nevertheless, Wisdom is justified by her children!”[h]

Woe on Chorazin and Bethsaida

20He then began to rebuke the cities in which most of his deeds of power
had been done, because the people[i] did not repent.

---

[a] Isaias (Isaiah) 35:5

[b] Isaias (Isaiah) 61:1-4

[c] Or “palaces”

[d] NT agrees with MT against LXX.

[e] Malachi 3:1

[f] Or perhaps “those who are eager”

[g] Or “plunder it.” Greek ἁρπάζουσιν. Parallel in Luke 16:16. See Matthew 12:29

[h] CT reads “actions/deeds/works” instead of “children” (but compare Luke 7:35). This variant reading was attested by Jerome.

[i] Greek “they”

The healing of the man with the withered hand

9Going from that place, he went into their synagogue. 10And behold, there
was a man with a withered hand. Looking for a reason to accuse Jesus,[a] the
Pharisees[b] asked him, "Is it lawful to heal on the Sabbath day?"

11Jesus replied, "Who among you, having one sheep, and if this one falls
into a pit on the Sabbath day, will not take hold of it and lift it out? 12Of
how much more value is a man compared to a sheep! Therefore, it is lawful
to do what is good on the Sabbath day." 13Then he told the man, "Stretch
out your hand." The man stretched it out, and it was restored whole, just
like the other hand! 14But the Pharisees went out and began to conspire
against him, [discussing] how they might destroy him. 15Perceiving it,
Jesus withdrew from that place. Many [people] followed him and he healed
them all, 16commanding them not to reveal who he was, 17so that what was
spoken through Isaias (Isaiah) the prophet might be fulfilled:

> *Behold, my servant whom I have chosen;*
> *my beloved in whom my soul is well pleased!*
> *I will put my Spirit on him,*
> *He will proclaim justice to the nations,*
> *He will not quarrel or shout;*
> *No one will hear his voice in the streets.*
> *He will not break a bruised reed,*
> *He will not put out a smoking wick,*
> *until he leads justice to victory.*
> *In his Name, the nations[c] will hope.*[d]

The Lord accused of casting out demons by Beelzebul—
The unforgivable sin

22Then a person possessed by a demon, blind and mute, was brought to
him. Jesus healed him, so that the blind and mute man was now able to
speak and to see. 23The crowds were amazed and exclaimed, "Can this be
the Christ,[e] the son of David?" 24However, when the Pharisees heard this,
they said, "This man can only cast out demons by {the authority of}
Beelzebul, the prince of the demons!"

25Knowing their thoughts, Jesus told them, "Every kingdom divided
against itself is brought to desolation, and every city or house divided
against itself will not stand. 26If Satan casts out Satan, he is divided against

---

[a] Greek "him"

[b] Greek "they"—May also refer to the people in general (verse 2)

[c] Or "Gentiles"

[d] Isaias (Isaiah) 42:1-4; NT agrees with LXX against MT.

[e] Other manuscripts omit "the Christ"

Jonah is here! [42]The queen of the south will stand up in the judgment with this generation and she will condemn it because she came from the ends of the earth to hear the wisdom of Solomon. And behold, someone greater than Solomon is here!

An unclean spirit leaves and returns

[43]After an[a] unclean spirit has gone out of a man, he wanders through dry places seeking rest and does not find it. [44]He then says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order! [45]Then he goes ⸢around⸣ and brings with himself seven other spirits more evil than he, and they enter in and dwell there. And so, the last state of that person becomes worse than the first. This is how it will be with this evil generation."

The Lord's true family

[46]While Jesus[b] was still speaking to the multitudes, behold, his mother and his brothers stood outside, desiring to speak to him. [47]<Someone said to him, "Behold, your mother and your brothers stand outside, desiring to see you.">[c]

[48]But to the person who had spoken, Jesus[d] answered, "Who is my mother? Who are my brothers?" [49]He then stretched out his hand toward his disciples and said, "Behold, my mother and my brothers! [50]As it is, whoever does the will of my Father who is in heaven is my brother, and sister, and mother."

The parable of the sower

13 On that day, Jesus went out of the house and sat down by the seaside. [2]Since great crowds had gathered to ⸢listen to⸣ him, he entered into a boat and sat while the people stood on the beach. [3]He told them many things in parables, saying, "Behold, a farmer went out to sow. [4]As he sowed, some seeds fell by the roadside, and the birds came and devoured them. [5]Others fell on rocky ground, where they did not have much soil, and immediately they sprang up. But because they had no depth of soil, [6]when the sun rose, they were ⸢quickly⸣ scorched, and since they had no root, they withered away. [7]Others fell among thorns, and the thorns grew up and choked them. [8]Others fell on good soil, and yielded fruit: some a hundred times as much, some sixty, and some thirty. [9]Anyone who has ears for listening should listen!"

---

[a] Greek "the"

[b] Greek "he"

[c] CT brackets this verse. PT has "desiring to see you" while most other manuscripts read "seeking to speak to you"

[d] Greek "he"

word, understands it, and truly bears fruit, bringing forth, some a hundred
times as much, some sixty, and some thirty times as much."

The parable of the good wheat and the weed grass

24He also presented them another parable in these words, "The Kingdom of
Heaven is like a man who sowed good seed in his field. 25While people
slept, his enemy came and also sowed weed grass[a] among the wheat, and
went away. 26But when the wheat sprang up and brought forth fruit, the
weeds also appeared. 27The slaves of the householder came ⌜forward⌝ and
said to him, 'Sir,[b] did you not sow good seed in your field? Where did this
darnel come from?'

28The man said to them, 'An enemy has done this.'

The slaves then asked him, 'Do you want us to go and gather them up?'

29But the man replied, 'No, for fear that while you gather up the darnel
weeds, you might also uproot the wheat along with them. 30Let both grow
together until the harvest, and at the time of the harvest I will tell the
reapers, "First, gather up the darnel weeds, and bind them in bundles to
burn them; but gather the wheat into my barn."'"

The parable of the mustard seed, of the yeast—The Lord's us of parables

31Jesus also presented another parable to them, saying, "The Kingdom of
Heaven is like a grain of mustard seed, which a man took, and sowed in his
field. 32It is indeed smaller than all ⌜other⌝ seeds, but when it is grown, it
is the biggest of shrubs and becomes a tree, so that the birds of the air can
come and find shelter in its branches."

33He told them another parable: "The Kingdom of Heaven is like the yeast
that a woman took and mixed in with three measures of flour, until it was
all leavened."

34Jesus spoke all these things in parables to the crowds; and he did not
speak to them without a parable, 35so that what had been spoken through
the prophet[c] might be fulfilled:

> *I will open my mouth in parables;*
> *I will utter things hidden from the foundation of the world.*[d]

---

[a] Darnel is a weed grass (probably bearded darnel or *lolium temulentum*) that looks very much like wheat until it is mature, when the difference becomes very apparent.

[b] Or "Lord"

[c] Other ancient manuscripts (some no longer extant but attested by Jerome) read "through Isaias/Isaiah" or "through Asaph."

[d] Psalm 78:2/77 LXX—a few manuscripts omit "of the world"

Rejected in Nazareth

53When Jesus had finished [speaking] these parables, he departed from
there. 54Coming into his own country, he taught the people in their
synagogue and they were astonished, saying, “Where did this man get this
wisdom and these deeds of power? 55Is this not the carpenter’s son? Is not
his mother called Mary, and his brothers,[a] James, Joses, Simon, and Judas?[b]
56Are not all of his sisters with us? Where then did this man get all of these
things?” 57And they stumbled[c] because of him.

But Jesus said to them, “A prophet is not without honor, except in his own
country and in his own house!” 58He did not do many deeds of power there
because of their unbelief.[d]

Herod and the beheading of John the Baptist

14 At that time, Herod the tetrarch heard the report concerning
Jesus, 2and he said to his servants, “This is John the Baptist! He is
risen from the dead! That is why these powers work in him.” 3As it is,
Herod had arrested John, bound him, and put him in prison for the sake of
Herodias, the wife of his brother[e] Philip. 4For John had told him, “It is not
lawful for you to have her.” 5Even though Herod desired to have John put
to death, he feared the crowds because they considered him to be a prophet.
6But when Herod’s birthday was celebrated, Herodias’ daughter danced
among them and pleased Herod, 7so much that he promised with an oath to
give her whatever she would ask. 8Prompted by her mother, she said, “Give
me here, on a platter, the head of John the Baptist.”

9The king was grieved, but for the sake of his oaths and because of those
who sat at the table with him, he commanded that it be brought. 10Herod
gave orders and had John beheaded in the prison. 11His head was brought
on a platter, given to the young woman, and she brought it to her mother.
12John’s disciples came, took the body, and buried it; and they went and
told Jesus. 13When Jesus heard this, he withdrew from that place in a boat
and went to a deserted place in private. When the crowds heard about this,
they followed him on foot from the cities.

The feeding of the five thousand

14Jesus went out and saw that there was a great crowd. He had compassion
on them and healed their sick. 15When evening came, his disciples came to
him and said, “This place is deserted, and the hour is already late. Send the

---

[a] See Appendix E

[b] Or “Judah”

[c] Or “were scandalized” (ἐσκανδαλίζοντ)

[d] See Mark 6:1-6

[e] Actually half-brother—a few manuscripts (it) omit the name “Philip.”

the wind ceased. 33Those who were in the boat came [forward] and
expressed adoration to[a] him, saying, “You are truly the Son of God!”

Healings in Gennesaret

34When they had crossed over [the lake], they arrived in the land of
Gennesaret. 35When the people of that place recognized Jesus,[b] they sent
word into that entire surrounding region and people brought him all who
were sick. 36They begged him to be able to just touch the fringe of his
garment, and all those who touched it were healed.

About traditions that nullify the word of God

15 Scribes and Pharisees then came to Jesus from Jerusalem, saying:
2“Why do your disciples disobey the tradition of the presbyters?
For they do not wash their hands when they eat bread.”

3Jesus answered them, “Why do you also disobey the commandment of
God because of your tradition? 4For God commanded, ‘Honor your father
and your mother,’[c] and, ‘Whoever speaks evil of father or mother should be
put to death.’[d] 5But you say, ‘Anyone may tell his father or his mother,
“Whatever support[e] you might otherwise have received from me is now a
gift devoted to God,” and is not bound to honor his father or mother.’[f]
6Thus, you have made the commandment[g] of God void because of your
tradition. 7You hypocrites! Isaias (Isaiah) prophesied about you quite well
when he said:

> *8These people draw near to me with their mouth,*[h]
> *and honor me with their lips;*
> *but their heart is far from me!*
> *9In vain do they express adoration to*[i] *me,*
> *teaching as doctrine rules made by men.*[j]

---

[a] *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

[b] Greek “him”

[c] Exodus 20:12; Deuteronomy 5:16

[d] Exodus 21:17; Leviticus 20:9

[e] Or “help, assistance”

[f] CT omits “or mother”

[g] CT reads “word” and another variant is “law”

[h] CT omits “draw near to me with their mouth” which may have been added to harmonize with the OT LXX quotation (see note below)

[i] *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

[j] Isaias (Isaiah) 29:13. NT agrees with LXX against MT.

[28]Then Jesus answered her, “Woman, great is your faith! Let it be it done to you even as you desire.” And her daughter was healed from that hour.

Other healings—Feeding of the four thousand

[29]Jesus departed and came near the sea of Galilee. He went up into the mountain and sat there. [30]Great crowds came to Jesus, bringing with them the lame, blind, mute, crippled, and many others; and they put them down at his feet. So he healed them, [31]and the crowds were amazed when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

[32]Jesus called his disciples and said, “I have compassion on the crowd because they have remained with me for three days now and they have nothing to eat. I do not want to send them away hungry, or they might faint on the way.”

[33]His disciples said to him, “But where should we get so many loaves in a deserted place in order to satisfy such a great multitude?” [34]Jesus asked them, “How many loaves do you have?”

They replied, “Seven, and a few small fish.”

[35]Jesus then told the people to sit down on the ground [36]and took the seven loaves and the fish. He gave thanks, broke them, and gave them to his disciples, and the disciples distributed ⌜the food⌝ to the multitudes. [37]Everyone ate and was satisfied. They gathered up seven baskets full of the broken pieces that were left over. [38]Those who ate were four thousand men, besides women and children. [39]Then Jesus sent the people away, got into the boat, and came to the borders of Magdala.[a]

Seeking after a sign—The yeast or leaven of the Pharisees and Sadducees

16 The Pharisees and Sadducees came and put Jesus to the test by asking him to show them a sign[b] from heaven. [2]But he answered them,[c] <“When it is evening, you say, ‘The weather will be pleasant because the sky is red.’ [3]In the morning, you say, ‘The weather will be bad today because the sky is red and threatening.’ Hypocrites! You know how to discern the appearance of the sky, but you cannot discern the signs of the times!> [4]An evil and adulterous generation seeks after a sign, but no sign will be given to it except the sign of the prophet Jonah.”

---

[a] Other manuscripts read “Magadan/Magedan” and “Magdalan”

[b] Greek σημεῖον

[c] CT brackets verse 2 and 3 after “them” (omitted in ℵ and B. Also omitted in Origen’s commentary on Matthew. It parallels Luke 12.54-57 but with some differences.)

The passion announced—The Lord rebukes Peter—Discipleship

21From that time, Jesus began to explain to his disciples that he had to go
to Jerusalem and suffer many things from the presbyters, the chief priests,
and the scribes, and be killed, and the third day be raised up.

22Peter then took him aside and began to rebuke him, saying, "Far be it
from you, Lord! This will never be done to you!"

23But Jesus turned and said to Peter, "Get behind me, Satan! You are a
stumbling block to me, for you are not setting your mind on the things of
God but on the things of men." 24Then Jesus said to his disciples, "If
anyone desires to come after me, let him deny himself, take up his cross,
and follow me. 25Whoever desires to save his life will lose it, and whoever
will lose his life for my sake will find it. 26Indeed, what profit is it to a man
if he gains the whole world and loses his life? Or what will a person give in
exchange for his life? 27For the Son of Man will come in the glory of his
Father with his angels, and then he will render to everyone according to
their deeds. 28Amen, I tell you: some are standing here who will not have
tasted death until they see the Son of Man coming in his Kingdom."[a]

The Lord's transfiguration—The coming of Elias

17 Six days later, Jesus took with him Peter, James, and John his
brother, and he brought them up into a high mountain by
themselves. 2⸢There⸣, he was transfigured before them. His face shone like
the sun, and his garments became as white as the light. 3And behold, Moses
and Elias (Elijah) appeared to them, talking with him.

4Peter then said to Jesus, "Lord, it is good for us to be here! If you want, let
us[b] make three tents here: one for you, one for Moses, and one for Elias
(Elijah)."

5While Peter was still speaking, behold, a bright cloud overshadowed them.
And behold, a voice came out of the cloud, saying, "This is my beloved Son
in whom I am well pleased. Listen to him."

6When the disciples heard it, they fell on their faces and were very afraid.
7Jesus came and touched them, saying, "Get up, and do not be afraid."
8Lifting up their eyes, they saw no one, except Jesus alone. 9As they were
coming down from the mountain, Jesus gave them this order: "Do not tell
anyone what you saw, until the Son of Man has risen again from the dead."

10His disciples asked him, "Why then is it that the scribes say that Elias
(Elijah) must come first?"

---

[a] Generally understood as a reference to the Transfiguration (following chapter)

[b] Or "we will," but CT (א, B) reads "I will"

When he came into the house, Jesus spoke to him first, saying, “What do
you think, Simon? From whom do the kings of the earth receive toll or
tribute? From their children, or from foreigners?”[a]

26Peter replied, “From strangers!”

Jesus said to him, “Therefore, the children are exempt. 27But in order not to
cause them to stumble, go to the sea, cast a hook, and take up the first fish
that comes up. When you have opened its mouth, you will find a stater
coin.[b] Take it, and give it to them for me and you.”

Like a child—Greatest in the Kingdom—Causing little ones to sin

18 At that time, the disciples came to Jesus and asked, “Who then is
greatest in the Kingdom of Heaven?”

2Jesus called a little child to himself and set him in their midst. 3He then
said, “Amen, I tell you that unless you change and become as little children,
you will in no way enter into the Kingdom of Heaven. 4But whoever
humbles himself as this little child is the greatest in the Kingdom of
Heaven. 5Whoever receives such a little child in my Name receives me, 6but
whoever causes one of these little ones who believe in me to stumble, it
would be better for such a person to have a huge millstone hung around
the neck and be drowned in the depths of the sea!

7Woe to the world because of occasions of stumbling! Such occasions are
bound to come, but woe to the one through whom the occasion does come!
8If your hand or your foot causes you to stumble, cut them off and throw
them away from you! It is better for you to enter into life crippled or
maimed rather than to have two hands or two feet and yet be cast into
eternal fire. 9If your eye causes you to stumble, pluck it out and throw it
away from you. It is better for you to enter into life with one eye, rather
than to be cast into the Gehenna[c] of fire having two eyes. 10Do not despise
any of these little ones, for I tell you that in heaven, their angels always see
the face of my Father who is in heaven.

11<For the Son of Man has come to save the lost.>[d]

The parable of the lost sheep

12What do you think? If a man has a hundred sheep and one of them goes
astray, does he not leave the ninety-nine to go into the mountains and look
for the one that has gone astray? 13Amen, I tell you: if he finds it, he

---

[a] Or “strangers”

[b] A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

[c] Or “hell”

[d] CT omits this verse

28However, that slave went out and found one of his fellow slaves who owed him one hundred denarii.[a] He grabbed him and took him by the throat, saying: 'Pay me what you owe!'

29And so, his fellow slave fell down at his feet and begged him, saying: 'Have patience with me, and I will repay you!' 30But the first man would not [have compassion] but went off and had him cast into prison, until he should pay back what was due. 31When his [other] fellow slaves saw what had been done, they were extremely distressed and came to their lord to report all that had taken place. 32Then his lord summoned the [first] slave and said to him, 'You wicked slave! I forgave you all that debt because you begged me. 33Should you not also have had mercy on your fellow slave, even as I had mercy on you?' 34His lord was angry and delivered him to the jailers[b] until he would pay all that was due. 35This is how my heavenly Father will also treat you if you do not each forgive each other their trespasses from your hearts."

About marriage and divorce—Eunuchs for the sake of the Kingdom

19 When Jesus had finished [speaking] these words, he departed from Galilee and arrived at the borders of Judea, beyond the Jordan. 2Great crowds followed him, and he healed them there. 3The Pharisees came to him to test him, asking, "Is it lawful for a man to divorce his wife for any reason?"

4Jesus answered, "Have you not read that he who made[c] them from the beginning made them male and female,[d] 5and said, 'For this reason, a man shall leave his father and mother and shall be attached to his wife; and the two shall become one flesh?'[e] 6And so, they are no longer two, but one flesh! Therefore, what God has joined together, let no one tear apart."

7They asked him, "Why then did Moses command us to give our wife[f] a bill of divorce and send her away?"

8Jesus replied, "Because of the hardness of your hearts, Moses allowed you to divorce your wives, but from the beginning it has not been so. 9I tell you that whoever divorces his wife (except for reason of sexual immorality[g])

---

[a] 100 denarii was about one sixtieth of a talent.

[b] Or "tormentors"

[c] CT reads "created"

[d] Genesis 1:27

[e] Genesis 2:24

[f] Greek "her"

[g] Greek πορνεία. The Roman Catholic translation of this clause as "I am not speaking of an illicit marriage" (NJB) or "unless the marriage is unlawful" (NAB) is very unlikely.

"Amen I say to you: it will be hard for someone who is rich to enter into
the Kingdom of Heaven! 24Indeed, I tell you that it is easier for a camel to
pass through the eye of a needle than for a rich man to enter into the
Kingdom of God."

25When his disciples heard this, they were extremely astonished and said,
"Who then can be saved?"

26Gazing at them, Jesus answered, "By human resources,[a] this is impossible,
but with God all things are possible!"

27Then Peter said, "Behold, we have left everything and followed you.
What then will we have?"

28Jesus said to them, "Amen, I tell you that you who have followed me, at
the regeneration,[b] when the Son of Man will sit on the throne of his glory,
you also will sit on twelve thrones, judging the twelve tribes of Israel.
29Everyone who has left houses, brothers, sisters, father, mother, wife,[c]
children, or lands for my Name's sake will receive a hundred times [more]
and will inherit eternal life. 30But many who are first will be last, and many
who are last will be first!"

Laborers in the vineyard

20 "The Kingdom of Heaven is like a man who was the master of a
household and who went out early in the morning to hire laborers
for his vineyard. 2After agreeing with the laborers for a [salary of one]
denarius[d] a day, he sent them into his vineyard. 3[Later], he went out when
it was about the third hour[e] and saw other men standing idle in the
marketplace. 4He told them, 'You too should go into the vineyard, and I
will pay you whatever is right.' And so, they went their way. 5Again, he
went out when it was about the sixth and the ninth hour,[f] and did the same
thing. 6About the eleventh hour,[g] he went out and still found others
standing idle. He asked them, 'Why do you stand here all day, doing
nothing?'

7They said to him, 'Because no one has hired us!'

---

[a] Greek παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν EOB follows the NJB understanding of this expression, but other common translations are "With men this is impossible" (KJV, NIV) or "For mortals it is impossible" (NRSV).

[b] Or "recreation, renewal of all things" (παλιγγενεσίᾳ)

[c] CT omits "wife" but compare Luke 18:29 where all manuscripts agree.

[d] A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

[e] Time was measured from sunrise to sunset, so the third hour would be about 9:00 am.

[f] Noon and 3:00 pm

[g] 5:00 pm

23Jesus answered, "You will indeed drink my cup and be baptized with the
baptism that I am baptized with, but to sit on my right hand and on my
left, this is not mine to give! It is [reserved] for whom it has been prepared
by my Father."

24When the ten heard [about] this, they were upset[a] with the two brothers.

25However, Jesus called them together and said, "You know that the rulers
of the nations lord it over them, and great ones make their authority felt.
26But it shall not be so among you! Instead, whoever desires to become
great among you shall be[b] your servant. 27Whoever desires to be first[c]
among you shall be your slave,[d] 28even as the Son of Man came not to be
served, but to serve, and to give his life as a ransom[e] for many."[f]

The healing of two blind men

29As they were leaving Jericho, a great crowd was following Jesus.[g]
30Behold, two blind men were sitting by the road, and when they heard that
Jesus was passing by, they cried out, "Lord, have mercy on us, son of
David!" 31The crowd rebuked them and told them to be quiet, but the blind
men cried out even more, "Lord, have mercy on us, son of David!"

32Jesus stood still and called them, asking, "What do you want me to do for
you?"

33They told him, "Lord, that our eyes may be opened!"

34Moved with compassion, Jesus touched their eyes, and immediately their
eyes received their sight, and they began to follow him.

The Lord's entrance into Jerusalem

21 As they were approaching Jerusalem and came to Bethsphage,[h] to
the Mount of Olives, Jesus sent two disciples [ahead of the
group]. 2He told them, "Go into the village that is opposite you, and
immediately you will find a donkey tied, and a colt with her. Untie them,

---

[a] Or "indignant"

[b] TR reads "let him be" instead of "shall be"

[c] Greek πρῶτος

[d] Or "servant"

[e] Greek λύτρον—a means of release or redeeming

[f] A few manuscripts (D, it, syriac) add the following: "But as for you, though you are little to seek to make yourselves important and from greatness you make yourselves small. When you are invited to a banquet, do not take one of the seats of honor because someone more important than you may arrive. Then the host would have to say, 'move down lower' and you would be put to shame. Take the lowest place then, and if someone less important than you comes in, the host will say to you, 'move up higher!' And this would be to your advantage." (Compare Luke 22:24-27)

[g] Greek "him"

[h] TR & CT read "Bethphage" instead of "Bethsphage"

The cursing of the fig tree

17He left them, went out of the city to Bethany and spent the night there.
18In the morning, as he was returning to the city, he was hungry. 19Seeing a
fig tree by the roadside, he came to it, and found nothing on it but leaves.
He said to it, "Let there be no fruit from you, unto the ages!"

Immediately the fig tree withered away! 20When the disciples saw it, they
marveled and asked, "How did the fig tree wither away at once?"

21Jesus answered them, "Amen, I tell you that if you have faith and do not
doubt, you will not only do what was done to the fig tree, but even if you told
this mountain 'Be taken up and cast into the sea,' it would be done!
22Whatever things you ask in prayer, if you believe, you will receive them all!"

By what authority

23When he had come into the temple, the chief priests and the presbyters of
the people came to him as he was teaching. They asked, "By what authority
do you do these things? Who gave you this authority?"

24Jesus answered them, "I also will ask you one question and if you answer
me, I will also tell you by what authority I do these things. 25The baptism
of John, where was it from? From heaven or from men?"

They reasoned among themselves, saying, "If we say, 'From heaven,' he
will ask us, 'Why then did you not believe him?' 26But if we say, 'From
men,' we fear the crowd because everyone considers John as a prophet."
27So they answered Jesus: "We do not know."

He also said to them, "Then neither will I tell you by what authority I do
these things."

The parable of the two sons—The parable of the vineyard tenants

28"But what do you think? A man had two sons. He came to the first and
said, 'Son, go work today in my vineyard.' 29The son answered, 'I will not,'
but afterward he was sorry[a] and went. 30The father came to his second son,
and said the same thing. The son answered, 'I will go, sir,'[b] but he did not
go. 31Which one of the two sons did the will of his father?"

They replied, "The first."[c]

Jesus said to them, "Amen, I tell you that tax collectors and prostitutes are
entering into the Kingdom of God before[a] you! 32For John came to you in

---

[a] Greek μεταμεληθεὶς—or "changed his mind"

[b] Or "Lord" (κύριε)

[c] A few manuscripts, notably D, read "the second" which is unlikely but presents the Jewish leaders as spoiling the parable by giving (seemingly deliberately,) the wrong answer.

The parable of the wedding feast—The wedding garment

22 Jesus now addressed them with another parable, saying: 2“The
Kingdom of Heaven is like a king who planned a wedding feast
for his son. 3He then sent out his slaves to call those who were invited to
the wedding feast, but they refused to come. 4Again, the king sent out other
slaves, saying: ‘Tell those who are invited, “Behold, I have prepared my
dinner! My cattle and my fatted calves have been killed and everything is
ready. Come to the wedding feast!”’ 5But those who were invited made light
of it and went off, one to his own farm, another to his merchandise, 6and
the others seized the king’s slaves, treated them shamefully, and killed
them. 7But when the king heard about it, he was furious. He sent out his
soldiers to destroy those murderers and to burn their city.

8Then the king said to his servants, ‘The wedding is ready, but those who
were invited were not worthy. 9Go therefore to the crossroads of the
highways, and as many people as you may find, invite to the wedding feast.’
10Those slaves went out into the highways and gathered as many people as
they could find, both good and bad. Thus, the wedding ⌈hall⌉ was filled
with guests. 11But when the king came in to see the guests, he saw a man
who was not wearing a wedding garment. 12He asked him, ‘Friend, how did
you come in here, not wearing a wedding garment?’ And the man was
speechless. 13Then the king said to the servants, ‘Bind him hand and foot,
take him away,[a] and throw him into the outer darkness where there will be
weeping and grinding of teeth.’ 14Indeed, many are called, but few are
chosen!”

Paying taxes to Caesar

15Then the Pharisees went off and took counsel on how they might ensnare
Jesus[b] in his talk. 16They sent their own disciples to Jesus, along with the
Herodians, and asked, “Teacher, we know that you are honest and that you
teach the way of God in truth. You are not swayed by men because you pay
no attention to who they are. 17Tell us therefore, what do you think? Is it
lawful to pay taxes to Caesar, or not?”

18But Jesus perceived their wickedness, and said, “Why do you test me, you
hypocrites? 19Show me the tax money.”

They brought him a denarius.

20Jesus asked them, “Whose image[c] and inscription is this?”

21They answered, “Caesar’s.”

---

[a] CT omits “take him away”

[b] Greek “him”

[c] Greek εἰκὼν

About Messiah, Son of David

41 Now while the Pharisees were assembled, Jesus asked them a question,
42 saying, "What do you think of the Messiah?[a] Whose son is he?"

They answered, "[He is the son] of David."

43 Jesus said to them, "How, then, does David, in the Spirit, call him 'Lord,'
saying:

> *'The Lord[b] said to my Lord,[c]*
> *sit at my right hand,*
> *until I make your enemies a footstool for your feet?'[d]*

45 If then David calls him Lord, how is he his son?"

46 No one was able to answer him a word, and from that day on, no one
dared to ask him any more questions.

Woe on the Scribes and Pharisees

23 Jesus then spoke to the crowds and to his disciples, 2 saying, "The
scribes and the Pharisees have seated themselves[e] in the chair of
Moses. 3 Therefore, whatever they tell you to observe, observe and do, but
do not imitate their works; for they preach and [yet] do not act
accordingly. 4 Indeed, they bind heavy burdens that are dreadful to bear and
put them on people's shoulders; but they themselves will not lift a finger to
help them. 5 Instead, they do all their works to be seen by men. They make
their phylacteries[f] broad, they enlarge the fringes[g] of their garments, 6 and
love the place of honor at feasts. They love the best seats in the
synagogues, 7 the greetings in the marketplaces, and to be called 'Rabbi,
Rabbi'[h] by people. 8 But you are not to be called 'Rabbi,' for one is your
teacher, the Christ, and all of you are brothers. 9 Call no man on the earth
'your father,' for one is your Father, he who is in heaven. 10 And do not be
called 'teacher,'[i] for one is your teacher, the Christ.[j] 11 Instead, the one who

[a] Or "Christ"

[b] Greek ὁ κύριος—Hebrew Yahweh (יְהוָה)

[c] Greek κυρίῳ μου

[d] Psalm 110:1/109 LXX

[e] Or "are seated/have taken their seat"

[f] Phylacteries (*tefillin* in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a small scroll with some Scripture in it. Jews would reverently kiss them before and after use. See Deuteronomy 6:8.

[g] Or "tassels"

[h] CT simple reads "Rabbi"

[i] Or "leader/professor/master" (Greek καθηγηται)

[j] CT omits "the Christ"

appear righteous to men outwardly, but inside, you are full of hypocrisy
and wickedness.

29 Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of
the prophets and decorate the tombs of the righteous, 30 saying, 'If we had
lived in the days of our forefathers, we would not have partaken with them
in the blood of the prophets.' 31 Therefore, you testify to yourselves that you
are children of those who killed the prophets! 32 Fill up, then, the measure
[of sin] of your forefathers. 33 You serpents, offspring of vipers, how will
you escape the judgment of Gehenna[a]? 34 Therefore, behold, I send you
prophets, wise men, and scribes. Some of them you will kill and crucify;
others you will flog in your synagogues and persecute from city to city.
35 Thus all the righteous blood shed on the earth will come upon you, from
the blood of righteous Abel to the blood of Zachariah son of Barachiah,[b]
whom you killed between the sanctuary and the altar. 36 Amen, I tell you: all
these things will come upon this generation.

The Lord laments over Jerusalem

37 Jerusalem, Jerusalem, who kills the prophets and stones those who are
sent to her! How often have I desired to gather your children, just as a hen
gathers her brood under her wings; but you were not willing! 38 Behold,
your house is left to you in a desolate state. 39 For I tell you, you will not see
me from now on until [the day when] you are saying, 'Blessed is he who
comes in the Name of the Lord!'"[c]

Questions about the Lord's coming—Prophecies of calamities

24 Jesus went out from the temple and was going on his way. His
disciples came to him and showed him the buildings of the temple.
2 But Jesus told them, "You see all of these things, do you not? Amen, I tell
you that not one stone will be left standing on another; all will be thrown
down."

3 As Jesus was sitting on the Mount of Olives, the disciples came to him in
private, saying, "Tell us, when will these things be? What is the sign of
your coming[d] and of the end of the age?"

4 Jesus answered them, "Be careful not to be led astray! 5 For many will
come in my Name, saying: 'I am the Christ,' and they will lead many people
astray. 6 You will hear of wars and rumors of wars. Do not be troubled; all
of this must take place, but the end is not yet. 7 Nation will rise against

---

[a] Or "hell"

[b] See Zech. 1:1, 7. It is also possible that reference is made to Zechariah, the son of Jehoiada (2 Chronicles 24:20) or even to the father of John the Baptist.

[c] Psalm 118:26/117 LXX

[d] Greek παρουσίας

darkened, the moon will not give its light, the stars will fall from the sky,
the powers of the heavens will be shaken;[a] [30]and then the sign of the Son of
Man will appear in the sky.[b] All the tribes of the earth will mourn, and they
will see the Son of Man coming on the clouds of heaven[c] with power and
great glory. [31]He will send out his angels with a great sound of a trumpet[d]
and they will gather his elect from the four winds, from one end of the sky
to the other.

Learning from the fig tree—The days of Noah—Hour and day unknown

[32]Now learn this parable from the fig tree. When its branch has become
tender and puts forth its leaves, you know that the summer is near.
[33]Likewise, when you see all these things, know that the time is near, even
at the doors. [34]Amen, I tell you that this generation[e] will not pass away
until all these things are accomplished. [35]Heaven and earth will pass away,[f]
but my words will not pass away. [36]No one knows that day and hour, not
even the angels of heaven,[g] but only my Father.

[37]As in the days of Noah, so will it be at the coming of the Son of Man.
[38]Just as in the days which were before the flood, people were eating and
drinking, marrying and giving in marriage, until the day that Noah entered
into the ark. [39]They did not understand until the flood came and took them
all away; so also will it be at the coming of the Son of Man. [40]Then two
men will be in the field: one will be taken[h] and one will be left; [41]two
women will be grinding at the mill: one will be taken and one will be left!
[42]Therefore, watch, because you do not know in what hour your Lord is
coming. [43]However, know this, that if the master of the house had known in
what watch of the night the thief was coming, he would have watched and
not allowed his house to be broken into. [44]Therefore, be ready, for it is at
an hour which you do not expect that the Son of Man will come.

The faithful and wise servant

[45]Who then is the faithful and wise slave whom his master[i] has set over his
household, to give them their food in due season? [46]Blessed is that slave
whom his lord finds doing so when he comes. [47]Amen, I tell you that he will
set him over all that he has. [48]But if that evil slave should say in his heart,

---

[a] See Isaias (Isaiah) 13:10; 34:4

[b] Or "in heaven"

[c] Or "the sky"

[d] Compare 1 Thessalonians 4:16

[e] The word for "generation" (*genea*) can also be translated as "race"

[f] See Hebrews 1:10-13

[g] CT adds "nor the son." The reading of the parallel passage (Mark 13:32) is not disputed.

[h] In context, this indicates being lost or destroyed.

[i] Or "lord"

[19]After a long time, the lord of those slaves returned and settled accounts
with them. [20]The one who had received the five talents came forward and
brought another five talents, saying: 'Lord, you delivered to me five talents.
Behold, I have gained another five!'

[21]The lord said to him, 'Well done, good and faithful slave! You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord!'

[22]The one who had received the two talents also came forward and said, 'Lord, you entrusted me with two talents. Behold, I have gained another two talents!'

[23]The lord said to him, 'Well done, good and faithful slave! You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord!'

[24]The one who had received one talent now came forward and said, 'Lord, I
knew[a] you, that you are a hard man, reaping where you did not sow, and
gathering where you did not scatter. [25]I was afraid! I went away and hid
your talent in the earth. Behold, you have what is yours!'

[26]But his lord answered, 'You wicked and lazy slave! You understood that I
reap where I did not sow, and that I gather where I did not scatter. [27]And
so, you should have deposited my money with the bankers, and at my
coming, I would have received it back with interest. [28]Therefore, take away
the talent from this one, and give it to the one who has the ten talents.
[29]For to everyone who has, ⌜more⌝ will be given and he will have in
abundance. But from the one who does not have, even what he has will be
taken away. [30]Throw out the unprofitable slave into the outer darkness,
where there will be weeping and gnashing of teeth.'"

The judgment—The sheep and the goats

[31]"But when the Son of Man comes in his glory, and all the holy angels
with him, then he will sit on the throne of his glory. [32]All the nations will
be gathered before him, and he will separate them one from another, just as
a shepherd separates the sheep from the goats. [33]He will place the sheep on
his right hand, but the goats on the left. [34]Then the King will tell those on
his right hand, 'Come, you blessed of my Father! Inherit the Kingdom
prepared for you since the foundation of the world! [35]For I was hungry and
you gave me food to eat; I was thirsty and you gave me drink; I was a
stranger and you took me in. [36]I was naked and you clothed me; I was sick
and you visited me; I was in prison, and you came to me.'

---

[a] Or "perceived"

News is preached in the whole world, what this woman has done will also
be told, in memory of her."

Judas betrays the Lord—Preparations for the Passover

14Then one of the Twelve who was called Judas Iscariot went to the chief
priests 15and said, "What are you willing to give me in order for me to hand
him over to you?" They weighed out for him thirty pieces of silver. 16From
that time on, Judas[a] looked for an opportunity to betray Jesus.[b]

17Now on the first day of unleavened bread, the disciples came to Jesus and
asked him, "Where do you want us to make preparations for you to eat the
Passover?"

18He replied, "Go into the city to a certain person and tell him, 'The
Teacher says, "My time is at hand. I will keep the Passover at your house
with my disciples."'"

19The disciples did as Jesus instructed them and they prepared the
Passover. 20When evening had come, he was reclining at the table with the
Twelve. 21As they were eating, he said, "Amen, I tell you that one of you
will betray me."

22They were extremely distressed, and each one of them began to ask him,
"Surely not I, Lord?"

23He answered, "He who dipped his hand with me in the dish is the one who
will betray me. 24The Son of Man goes, even as it is written of him, but woe
to that man through whom the Son of Man is betrayed! It would be better
for that man if he had not been born."

25Judas, who betrayed him, said, "Surely not I, Rabbi?"

And Jesus replied, "You said it."

26As they were eating, Jesus took bread, gave thanks for[c] it, and broke it.
He gave it to his disciples, saying, "Take, eat; this is my body." 27Taking
the[d] cup, he gave thanks and gave it to them, saying, "Drink [from] it all of
you, 28for this is my blood of the new[e] covenant which is to be poured out
for many, for the remission of sins. 29But I tell you that from now on, I will
not drink of this fruit of the vine, until that day when I drink it new with
you in my Father's Kingdom." 30After singing [the psalms], they went out
to the Mount of Olives.

---

[a] Greek "he"

[b] Greek "him"

[c] CT and TR have "blessed" instead of "gave thanks for"

[d] CT reads "a cup"

[e] CT omits "new"

gave them a sign, saying, "Whoever I kiss is the one. Seize him."
49Immediately, he came to Jesus, and said, "Hail, Rabbi!" and kissed him.

50Jesus said to him, "Friend, why are you here?" Then they came, laid hands
on Jesus, and took him away. 51But behold, one[a] of those who were with
Jesus stretched out his hand, drew his sword, and struck the slave of the
high priest, cutting off his ear. 52Then Jesus said to him, "Put your sword
back into its place, for all those who take the sword will die by the sword.
53Do you not think that I could ask my Father, and he would even now
send me more than twelve legions of angels? 54How then would the
Scriptures be fulfilled, that it must happen this way?"

55In that hour, Jesus said to the crowd, "Have you come out as against a
robber with swords and clubs to seize me? I sat every day with you in the
temple, teaching, and you did not arrest me ⸢there⸣. 56But all this has
happened so that the writings of the prophets might be fulfilled."

Then all the disciples left him and fled.

The Lord before the Sanhedrin

57Those who had arrested Jesus took him to Caiaphas the high priest where
the scribes and the presbyters were assembled. 58But Peter followed Jesus
from a distance, to the court of the high priest. Having entered in,[b] he sat
with the officers to see ⸢what would happen in⸣ the end. 59Now the chief
priests, the presbyters, and the whole council[c] were looking for a false
witness against Jesus, so that they might put him to death, 60and they
found none. Even though many false witnesses were coming forward, they
found none ⸢valid⸣. But at last, two false witnesses came forward, 61and
they said, "This man said, 'I am able to destroy the sanctuary of God, and
to build it in three days.'"[d]

62The high priest stood up and said to Jesus,[e] "Do you not have any
answer? What is this that these people testify against you?" 63But Jesus
remained quiet. The high priest told him, "I adjure you by the living God,
to tell us whether you are the Christ,[f] the Son of God."

64Jesus replied, "You have said it! Nevertheless, I tell you that after this,
you will see the Son of Man sitting at the right hand of the Power,[g] coming
on the clouds of heaven."

---

[a] A reference to Peter (John 18:10)

[b] See John 18:16

[c] Or "Sanhedrin"

[d] Compare John 2:19

[e] Greek "him"

[f] Or "Messiah"

[g] See Daniel 7

of Blood" even to this day. 9Thus, what was spoken through Jeremiah[a] the prophet was fulfilled:

> *They took the thirty pieces of silver,*
> *the price of him upon whom a price had been set,*
> *whom some of the children of Israel priced,*
> *and they gave them for the potter's field,*
> *as the Lord commanded me.*[b]

Pilate questions the Lord—The Lord condemned to be crucified

11Now Jesus stood before the governor and the governor asked him, "Are you the King of the Jews?"

Jesus said to him, "So you say."

12But when he was accused by the chief priests and the presbyters, he answered nothing. 13Pilate then said to him, "Do you not hear how many charges they present against you?"

14Jesus gave him no answer, not even one word, so that the governor was
astonished. 15Now on the [occasion of the] feast, the governor had the
custom to release one prisoner to the crowd, whoever they desired. 16At
that time, they had a notable prisoner called Barabbas.[c] 17When they were
gathered, Pilate asked them, "Who do you want me to release to you?
Barabbas,[d] or Jesus, who is called Christ?" 18For he perceived that it was
because of envy that they had arrested him.

19While Pilate was sitting on the judgment seat, his wife sent a note to him
that said, "Have nothing to do with that righteous man! Today, I have
suffered many things in a dream because of him." 20Now the chief priests
and the presbyters convinced the crowds to ask for Barabbas and to have
Jesus done away with. 21But the governor asked them, "Which one of the
two do you want me to release to you?"

They said, "Barabbas!"

22Pilate said to them, "What then shall I do to Jesus, who is called Christ?"

They all replied, "Let him be crucified!"

23The governor asked, "Why? What evil has he done?"

But they cried out loudly, saying, "Let him be crucified!"

---

[a] A few manuscripts read "Zecharias/Zachariah" or "Isaias/Isaiah"

[b] Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9

[c] CT reads "Jesus Barabbas"

[d] CT reads "Jesus Barabbas"

save himself! If he is the King of Israel, let him come down from the cross
now, and we will believe in him! 43He trusts in God! Let God deliver him
now, if he wants him; for he said, 'I am the Son of God.'"[a] 44The rebels who
were crucified with him reviled him as well ⸢and⸣ in the same way.

Matthew	**Mark**
Mt 27:37	Mk 15:26
ουτος εστιν ιησους ο βασιλευς των ιουδαιων	ο βασιλευς των ιουδαιων
This is Jesus, the King of the Jews	The King of the Jews
Luke	**John**
Lk 23:38	Jn 19:19-20
ουτος εστιν ο βασιλευς των ιουδαιων HIC·EST·REX·IVDÆORVM זהו מלך היהודים	ישוע הנצרי ומלך היהודים ιησους ο ναζωραιος ο βασιλευς των ιουδαιων IESVS·NAZARENVS·REX·IVDÆORVM
This is the King of the Jews	Jesus of Nazareth, King of the Jews

The death of the Lord—Miraculous signs

45From the sixth hour,[b] there was darkness over all the land[c] until the ninth
hour.[d] 46About the ninth hour, Jesus cried with a loud voice, "Eli, Eli, lima
sabachthani?" That is, "My God, my God, why have you forsaken me?"[e]

47Some of those who stood there heard it and said, "This man is calling
Elias (Elijah)!"

48Immediately, one of them ran to take a sponge; he filled it with vinegar,
put it on a reed, and gave it to him to drink. 49But the others said, "Let him
be. Let us see whether Elias (Elijah) comes to save him."[f]

50Jesus cried again with a loud voice, and yielded up his spirit. 51Behold, the
veil of the sanctuary was torn in two from the top to the bottom. The earth
quaked and the rocks were split. 52The tombs were opened, and many
bodies of the saints who had fallen asleep were raised 53and came out of the

---

[a] Compare Wisdom 2:12-24 (especially verse 18)

[b] Noon

[c] Or "earth"

[d] 3:00 pm

[e] Opening verse of Psalm 22:1/21 LXX (אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי)

[f] Some manuscripts (including א, B, C, L—see table introduction to understand these manuscript abbreviations) add "Another [soldier], taking a spear, pierced his side, and water and blood came out"—(see John 19:34). These manuscripts can be taken as a strong attestation. However, this is omitted in A, D, W, Δ, Θ and in the Byzantine tradition.

disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, this is my message for you."

8They departed quickly from the tomb with fear and great joy, and ran to
report it to his disciples. 9As they went to tell his disciples,[a] behold, Jesus
met them, saying, "Rejoice!"

They came forward and took hold of his feet, and expressed adoration to[b] him.

10Then Jesus said to them, "Do not be afraid! Go tell my brethren[c] that they should go into Galilee. There, they will see me."

The (Jewish) guards make their report

11While they were going, behold, some of the guards came into the city and
told the chief priests all the things that had happened. 12When they were
assembled with the presbyters in order to take counsel, they gave the
soldiers a large amount of silver, 13with these words: "Say that his disciples
came by night and stole him away while we slept. 14If this comes to the
governor's ears, we will persuade him and make you free of worry." 15And
so, they took the money and did as they were told. This story is widespread
among the Jews to this day.

The Great Commission

16The eleven disciples went into Galilee, to the mountain where Jesus had
directed them. 17When they saw him, they expressed adoration[d] to him, but
they[e] doubted.[f] 18Jesus came to them and said, "All authority has been given
to me in heaven and on earth. 19Go ⌈therefore⌉[g] and make disciples of all
nations, baptizing them in the Name of the Father and of the Son and of
the Holy Spirit, 20teaching them to observe all the things that I have
commanded you. Behold, I am with you always, even to the end of the age."
Amen![h]

---

[a] CT omits "As they went to tell his disciples"

[b] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[c] Or "brothers"

[d] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[e] The Greek could also be translated "but some doubted," but the translation chosen for the main text is more literal.

[f] NJB renders the Greek verb as "hesitated"

[g] MT and PT omit "therefore"

[h] CT omits "Amen"

(ACCORDING TO) MARK
(KATA MAPKON)

The ministry of John the Baptist—The Lord's baptism

1 The beginning of the Good News of Jesus Christ, the Son of God[a]. 2As
it is written in the prophets:[b]

Behold, I send my messenger before your face,[c]
who will prepare your way before you.[d]
The voice of one crying in the wilderness:[e]
'Make ready the way of the Lord!
Make his paths straight!'[f]

4John came baptizing in the wilderness and preaching the baptism of
repentance for the forgiveness of sins. 5All the country of Judea and those
from Jerusalem went out to him. They were all baptized by John in the
Jordan river, confessing their sins. 6John was clothed with camel's hair, and
a leather belt around his waist, and he ate locusts and wild honey. 7He
preached, saying, "He who comes after me is more powerful than I, and I
am not worthy to kneel down and untie the strap of his sandals. 8I baptized
you in[g] water, but he will baptize you in the Holy Spirit."

9It happened, in those days, that Jesus came from Nazareth of Galilee, and
he was baptized by John in the Jordan. 10Immediately coming up from the
water, he saw the heavens torn open[h] and the Spirit descending on him like
a dove. 11A voice came out of the heavens, "You are my beloved Son. In you
I am well pleased."

---

[a] The words "the Son of God" are omitted in some manuscripts and therefore bracketed in CT

[b] Based on various manuscripts including א, B, L, and Δ, CT reads "in Isaias (Isaiah) the prophet." This is a mixed quotation of two prophets (see notes below).

[c] NT agrees with MT against LXX.

[d] Malachi 3:1

[e] NT agrees with LXX against MT.

[f] Isaias (Isaiah) 40:3

[g] The Greek word (εν) translated here as "in" could also be translated as "with" in some contexts.

[h] Compare Mark 15:38

began to serve them. [32]At evening, when the sun had set, they brought him all who were sick or possessed by demons. [33]The entire city was gathered at the door. [34]He healed many who were afflicted with various diseases and cast out many demons. However, he did not allow the demons to speak because they knew him to be the Christ[a].

[35]Early in the morning, while it was still dark, Jesus arose, left the house, went out into a deserted place and prayed there. [36]Simon and those with him followed Jesus.[b] [37]When they found him, they told him, "Everyone is looking for you!"

[38]He replied, "Let us go into the next towns, so that I may preach there also, for this is why I came." [39]And he was preaching in their synagogues throughout all of Galilee, casting out demons.

The healing of a leper

[40]A leper came to him, begging him, kneeling down before him, and saying, "If you want to, you can make me clean!"

[41]Being moved with compassion,[c] Jesus stretched out his hand, touched the man, and said to him, "I want to! Be made clean." [42]When Jesus said this, the leprosy immediately departed from the leper[d] and he was made clean. [43]Jesus strictly warned him, and sent him out at once, [44]saying, "See that you do not say anything to anyone, but go and show yourself to the priest. Offer for your cleansing what Moses instructed, as a testimony to them."

[45]However, the man went off and began to proclaim it freely and to spread news about this matter, so that Jesus could no longer enter into a city openly. Instead, he remained outside in deserted places and people came to him from everywhere.

The healing of a paralytic

2 After some time, when Jesus returned to Capernaum, it was heard that he was in the house. [2]Immediately, many people gathered so that there was no more room, not even around the door. As Jesus was preaching the word to them, [3]four men came, carrying a paralytic to him. [4]Since they could not come near Jesus[e] because of the crowd, they removed the roof where he was. When they had broken it up, they let down the mat which the paralytic was lying on. [5]Seeing their faith, Jesus said to the paralytic, "Son, your sins have been forgiven you."

---

[a] Other manuscripts omit "to be the Christ."

[b] Greek "him"

[c] CT also gives the following alternative reading: "Becoming angry, Jesus…" which was mentioned by St. Basil and St. Ambrose (also Mark 3:5; 10:14).

[d] Greek "him"

[e] Greek "him"

a piece of new cloth on an old garment, or else the patch shrinks and tears away from the old, and a worse hole is made. 22 No one puts new wine into old wineskins, or else the new wine bursts the skins, the wine is poured out, and the skins are destroyed. Instead, new wine must be put into fresh wineskins."

Plucking grains on the Sabbath—The Lord of the Sabbath

23 Now it happened that he was going on the Sabbath day through the fields of grain; and his disciples, as they went, began to pluck some heads of grain. 24 The Pharisees asked Jesus,[a] "Behold, why do they do what is not lawful on the Sabbath day?"

25 Jesus replied, "Have you never read what David and those with him did, when he had need and was hungry? 26 How he entered into the house of God (in the section about of Abiathar[b] the high priest) and ate the bread of the Presence,[c] which is not lawful [for anyone] except for the priests to eat. And [how] David[d] also gave it to those who were with him?" 27 Jesus said to them, "The Sabbath was made for humankind, not humankind[e] for the Sabbath! 28 Therefore, the Son of Man is lord even of the Sabbath."

The healing of a man with a withered hand—Other healings

3 Again, Jesus entered into the synagogue, and there was a man who had a withered hand. 2 The Pharisees[f] were watching Jesus[g] to see if he would heal the man on the Sabbath day, so that they might accuse him. 3 Jesus said to the man who had his hand withered, "Stand up!" 4 He then said to those who were watching, "Is it lawful to do good on the Sabbath day, or [is it lawful] to do harm? Is it lawful to save a life or to kill?" But they remained silent. 5 After looking around at them with anger and being grieved at the hardening of their hearts, Jesus said to the man, "Stretch out your hand!" The man stretched it out, and his hand was restored as healthy as the other. 6 The Pharisees went out and immediately began to conspire with the Herodians against Jesus,[h] [discussing] how they might get rid of him.

---

[a] Greek "him"

[b] Compare Mark 12:26 and Luke 20:37, which refer to a particular section or passage of sacred scripture. See 1 Samuel 21 for the specific story of the encounter between David and Ahimelech (not Abiathar). This entire section had Abiathar as main character rather than Ahimelech, which is why it would have been named or referred to as "ϵπἴ ʽΑβιαθαρ." See also "*Mark 2:26 and the Problem of Abiathar*" by Daniel B. Wallace.

[c] Or "show bread"

[d] Greek "he"

[e] Here, the Greek ἄνθρωπος is clearly inclusive

[f] Greek "they"

[g] Greek "him"

[h] Greek "him"

The Lord's true family

[31]His mother and his brothers[a] came, and standing outside, sent in a message asking for him. [32]A large group was sitting around him, and they told him, "Behold, your mother and your brothers[b] are standing outside, looking for you."

[33]He answered them, "Who are my mother or my brothers?" [34]Looking around at those who sat around him, he said, "Behold, my mother and my brothers! [35]For whoever does the will of God is my brother, and my sister, and mother."

The parable of the sower—About the use of parables

4 Again he began to teach by the seaside. A great crowd was gathered close to him, so that he got into a boat in the lake and sat down while the people were on the shore. [2]He taught them many things in parables, saying, [3]"Listen! A farmer went out to sow. [4]As he sowed, some seed fell on the road and the birds[c] came and devoured it. [5]Others fell on the rocky ground where it had little soil and it sprang up right away. Because the soil was shallow, [6]when the sun came, it was scorched; and since it had no root, it withered away. [7]Others fell among the thorns, and the thorns grew up, choked it, and it produced no fruit. [8]Others fell into the good ground and produced fruit, growing up and increasing, some multiplying thirty times, some sixty times, and some a hundred times." [9]Then Jesus[d] said to them, "Anyone who has ears for listening should listen!"

[10]When he was alone, those who were around him together with the Twelve asked him about the parable. [11]Jesus told them, "The mysteries of the Kingdom of God are given for you to know, but to those who are outside, everything comes in parables, [12]so that 'seeing they may ⸢indeed⸣ see, and ⸢yet⸣ not perceive; and hearing they may hear, and ⸢yet⸣ not understand; otherwise they might repent and their sins be forgiven.'"[e]

[13]Jesus asked them, "Do you not understand this parable? How then will you understand all the ⸢other⸣ parables? [14]The farmer sows the word. [15]Some people are like the seed sown by the edge of the road where the word is sown. As soon as they have heard, Satan comes and takes away the word which had been sown in their hearts. [16]Likewise, those who are sown on the rocky places are those who receive the word with joy as soon as they hear it. [17]But they have no root in themselves and only last for a short

---

[a] See Appendix E

[b] Some manuscripts add "your sisters." See Appendix E

[c] TR adds "of the air"

[d] Greek "he"

[e] Isaias (Isaiah) 6:9-10. NT agrees with LXX against MT.

The calming of the storm

35That day, when evening came, Jesus[a] said to them, "Let us cross over to
the other side." 36Leaving the crowd behind, his disciples took him with
them in the boat, just as he was; and there were also other boats with him.
37A great windstorm arose, and the waves beat into the boat, so much that
it was already sinking. 38But Jesus was in the stern, asleep on the cushion.
They woke him up and told him, "Teacher, do you not care that we are
perishing?"

39Jesus[b] awoke and rebuked the wind, saying to the sea, "Peace! Be still!"
The wind ceased, and there was a great calm. 40He then asked his disciples,[c]
"Why are you so afraid? How is it that you have no faith?"

41They were greatly afraid and said to one another, "Who then is this, that
even the wind and the sea obey him?"

The healing of the demoniac—The demons (legion) sent in the pigs

5 They arrived on the other side of the sea, into the country of the
Gergesenes. 2As soon as Jesus came out of the boat, a man with an
unclean spirit met him out of the [nearby] tombs. 3This man[d] lived in the
tombs and no one was able to bind him any more, not even with chains.
4(He had often been chained hand and foot but had torn the chains apart
and broken the foot-shackles in pieces). Indeed, nobody had the strength to
control him. 5Night and day, he remained in the tombs and the mountains,
howling and cutting himself with stones. 6When this man saw Jesus from
afar, he ran and expressed adoration to[e] him. 7He cried out with a loud
voice, "What have I to do with you, Jesus, Son of the Most High God? By
God's Name, do not torment me!" 8(For Jesus had just said to him, "Come
out of the man, you unclean spirit!")

9Jesus asked him, "What is your name?"

He answered, "My name is Legion, for we are many!" 10He implored Jesus
not to expel them from the earth.[f] 11Now there was a great herd of pigs
feeding on the mountainside. 12All the demons begged him, saying, "Send
us into the pigs, so that we may enter into them."

13At once, Jesus gave them permission. The unclean spirits came out and
entered into the pigs. The herd of about two thousand rushed down the

---

[a] Greek "he"

[b] Greek "he"

[c] Greek "them"

[d] Greek "he"

[e] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[f] Or "send them out of the land"

[35]While he was still speaking, people came from the house of the ruler of the synagogue, saying, “Your daughter is dead! Why bother the Teacher any longer?”

[36]But as soon as Jesus heard the message, he immediately said to the ruler of the synagogue, “Do not be afraid, only believe!” [37]He allowed no one to follow him, except Peter, James, and John (the brother of James). [38]He arrived at the synagogue ruler’s house, and saw a commotion with weeping and great wailing. [39]When Jesus had entered ⸢the house⸣, he said to them, “Why do you make a commotion and weep? The child is not dead, but asleep!” [40]At this, they laughed at him. But Jesus,[a] having put them all out, took the father of the child, her mother, and those who were with him, and went into the room where the child was lying. [41]Taking the child by the hand, Jesus said to her, “Talitha cumi!” which means, “Little girl, I tell you, get up!” [42]Immediately, the girl (who was twelve years old) rose up and began to walk. At this, they were overcome with amazement. [43]He strictly ordered them that no one should know this and told them to give her something to eat.

Rejected in Nazareth

6 Jesus[b] left that place and came into his own country, and his disciples followed him. [2]When the Sabbath came, he began to teach in the synagogue. Hearing him, many were astonished, saying, “Where did this man get these things?” and, “What is the wisdom that is given to him, ⸢that⸣ such powerful works come about by his hands? [3]Is this not the carpenter, the son of Mary,[c] and brother of James, Joses, Judah, and Simon? Are not his sisters here with us?” And they rejected him.

[4]Jesus said to them, “A prophet is not without honor, except in his own country, and among his own relatives, and in his own house.” [5]He could not perform any miracles there, except that he laid his hands on a few sick people and healed them. [6]He was astonished because of their unbelief.

The sending of the Twelve

He went around the villages, teaching. [7]Calling to himself the Twelve, he began to send them out two by two and gave them authority over the unclean spirits. [8]He told them to take nothing for their journey, except for a staff: no wallet, no bread, no money in their purse. [9]He also told them to wear sandals and not put on two tunics. [10]He said to them, “Wherever you enter into a house, stay there until you depart from the area. [11]And whoever does not welcome you or listen to you, when you leave, shake off

[a] Greek “he”

[b] Greek “he”

[c] See Appendix E

brought. The soldier[a] went off and beheaded John[b] in the prison, 28and brought his head on a platter and gave it to the girl. And she gave it to her mother.

29When John's[c] disciples heard this, they came, took his body, and laid it in a tomb.

The report of the Twelve—The feeding of the five thousand

30The apostles came back together around Jesus and told him both what they had done and taught. 31Because there were many [people] coming and going, the apostles did not even have time to eat. Jesus then said to them, "You should go away into a deserted place and rest for a while." 32They went away in the boat to a deserted place by themselves. 33The multitudes saw them going away and many recognized Jesus. People rushed there on foot from all the [surrounding] cities and arrived before the disciples,[d] and came together to him. 34Jesus came out, saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. He then began to teach them many things. 35When it was late in the day, his disciples came to him and said, "This place is deserted and it is late in the day! 36Send them away so that they may go into the surrounding countryside and villages to buy bread, for they have nothing to eat."

37But Jesus answered them, "You give them something to eat!"

They asked him, "Shall we go and buy two hundred denarii[e] worth of bread, and give them something to eat?"

38Jesus replied, "How many loaves do you have? Go and see."

When they had found out, they said, "Five loaves and two fish."

39Jesus gave them instructions that everyone should sit down in groups on the green grass, 40and people sat down in groups of hundreds and fifties. 41He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He then gave it to the disciples to set before the people, and he distributed the two fish among them all. 42Everyone ate and was satisfied, 43and the disciples collected twelve baskets full of broken pieces and of the [leftover] fish. 44Those who ate the loaves numbered [f]five thousand men.

[a] Greek "He"

[b] Greek "him"

[c] Greek "his"

[d] Greek "them"

[e] 200 denarii was about 7 or 8 months wages for an agricultural laborer.

[f] TR adds "about" before "five thousand"

6Jesus answered them, “Well did Isaias (Isaiah) prophesy of you hypocrites, as it is written:

> *‘This people honors me with their lips,*
> *but their heart is far from me.*
> 7*And in vain do they express adoration*[a] *before me,*
> *teaching as doctrines the commandments of men.’*[b]

8Indeed, you set aside the commandment of God and hold fast[c] to human tradition[d]—the washing of pitchers and cups, and you do many other such things.” 9He said to them, “How ingeniously do you reject the commandment of God in order to keep your tradition! 10For Moses said, ‘Honor your father and your mother;’[e] and, ‘Whoever speaks evil of father or mother should be put to death.’[f] 11But you say, ‘If a man tells his father or mother, “Whatever [support] you might have received from me is Corban[g] (that is, dedicated to God)”’ 12then you no longer allow him to do anything for his father or mother. 13Thus, you nullify the word of God by your tradition which you have handed down.[h] And you do many [other] things like this.”

14Jesus called the entire crowd to himself and said to them, “Hear me, all of you, and understand! 15There is nothing outside a person that by going in can defile; it is what comes out that defiles the person. 16<Anyone who has ears for listening should listen!”>[i]

17When he had entered into a house away from the crowd, his disciples asked him about the parable. 18He said to them, “Are you also without understanding? Do you not yet perceive that whatever goes into someone from the outside cannot defile that person 19because it does not go into his heart but into the stomach, and then into the sewer (thus he declared all foods to be clean)[j]?” 20He said, “What comes out of a person is what defiles that person. 21Indeed, it is from within, out of human hearts, that evil thoughts proceed: adultery, sexual immorality, murder, theft, 22greed,[k]

---

[a] *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

[b] Isaias (Isaiah) 29:13. NT agrees with LXX against MT.

[c] Or “observe/carry out”

[d] By contrast with divine or apostolic tradition of God which by nature cannot contradict God’s commandments

[e] Exodus 20:12; Deuteronomy 5:16

[f] Exodus 21:17; Leviticus 20:9

[g] Corban is a Hebrew word for an offering devoted to God.

[h] Note that the word tradition refers to a content (or teaching) as well as a process of transmission.

[i] This verse is only found in the Byzantine tradition (but is actually omitted in the PT). CT also omits this verse.

[j] Or “thus purging all foods”

[k] Also “covetousness” or in some cases “forcing someone to do something/obtaining by force”

The feeding of the four thousand

8 In those days, another large crowd was ⸂assembled⸃ there and the
people had nothing to eat. Jesus called his disciples to himself and told
them, 2“I have compassion on the people because they have stayed with me
for three days now, and they have nothing to eat. 3If I send them away
hungry to their homes, they will faint on the way, for some of them have
come from far away.”

4His disciples replied, “From where could we satisfy these people with
bread, here, in a deserted place?”

5Jesus[a] asked them, “How many loaves do you have?”

They replied, “Seven.”

6Jesus directed the crowd to sit down on the ground, and he took the seven
loaves. After giving thanks, he broke them and gave them to his disciples
to serve, and they served the people. 7They also had a few small fish. After
blessing them, Jesus also told them to serve the fish. 8The people ate and
were satisfied, and the disciples picked up seven baskets of broken pieces
that were left over. 9There were about four thousand ⸂people⸃. After this,
Jesus sent them away.

The Pharisees ask for a sign—The yeast of the Pharisees

10Right after this, he got into the boat with his disciples and arrived into
the region of Dalmanutha. 11The Pharisees came out and began to question
him, seeking from him a sign from heaven, and putting him to the test.
12Jesus sighed deeply in his spirit and said, “Why is this generation seeking
a sign? Amen, I tell you: no sign will be given to this generation!”

13And he left them, ⸂entering⸃ into the boat, and departed again to the
other side. 14But the disciples[b] forgot to take bread and had only one loaf in
the boat with them. 15Jesus warned them in these words: “Be watchful,
beware of the yeast of the Pharisees and the yeast of Herod.”

16They reasoned among themselves, saying, “It is because we have no
bread!”

17Jesus, perceiving this, said to them, “Why do you reason that it is because
you have no bread ⸂that I have said this⸃? Do you not yet perceive or
understand? Is your heart still hardened? 18Having eyes, do you not see?
Having ears, do you not hear? Do you not remember? 19When I broke the
five loaves for the five thousand, how many baskets full of broken pieces
did you gather up?”

---

[a] Greek “he”

[b] Greek “they”

Requirements for discipleship

[34]Jesus called the multitude to himself with his disciples and said to them,
"Whoever wants to come after me, let him deny himself, take up his cross,
and follow me. [35]Indeed, whoever wants to save his life will lose it; and
whoever will lose his life for my sake and for the sake of the Good News
will save it. [36]What will it profit if someone gains the whole world and
loses[a] his life? [37]Or what will someone give in exchange for his life?
[38]Whoever will be ashamed of me and my words in this adulterous and
sinful generation, the Son of Man also will be ashamed of when he comes in
the glory of his Father with the holy angels."

The Lord's transfiguration

9 Jesus[b] said to them, "Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God[c] come with power."

[2]After six days Jesus took with him Peter, James, and John, and brought
them up to a high mountain in private, by themselves. [There], he was
transfigured[d] in front of them. [3]His clothing became radiant, extremely
white like snow, such as no launderer on earth could whiten them. [4]Elias
(Elijah) and Moses appeared to them, and they were talking with Jesus.

[5]Peter said to Jesus, "Rabbi, it is good for us to be here! Let us make three
tents:[e] one for you, one for Moses, and one for Elias (Elijah)." [6]He did not
know what to say, for they were very afraid.

[7]A cloud came which overshadowed them and a voice came out of the
cloud, saying, "This is my beloved Son! Listen to him."

[8]Suddenly, looking around, they saw no one with them any more, except
Jesus only.

---

[a] Or "forfeits, gives up"

[b] Greek "he"

[c] This may be a reference to the Transfiguration (verse 2-8) or to a coming judgment on unbelievers: "In conventional readings of Mark 9:1, the meaning of the 'kingdom of God coming with power' determines the identity of the bystanders who will supposedly experience ('see') it. Since the prediction of the kingdom is usually regarded as a blessing, it is assumed that the bystanders are protagonists. In contrast to this conventional approach, the reading proposed in this essay begins with the group(s) which will experience ('see') 'the kingdom of God coming with power', first in 9:1 and then in 13:26 and 14:62. When prior attention is given to these groups in the context of the narrative, Jesus' prediction in Mark 9:1 emerges not as a blessing promised to the protagonists, but as a threat of judgment aimed at antagonists." (Thomas Hatina in Biblica 86 (2005) 20-34)

[d] Greek μετεμορφώθη (metamorphosis, "changed into another form")

[e] Or "three tabernacles, booths, shelters," perhaps a reference to the Jewish feast of the tabernacles.

[25]When Jesus saw that a crowd was running to the scene, he rebuked the
unclean spirit, saying to him, "You mute and deaf spirit, I command you,
come out of him, and never enter him again!"

[26]The spirit cried out, convulsed greatly, and came out of the boy. He
became as dead, so much that many said, "He is dead!" [27]But Jesus took him
by the hand and raised him up; and the boy stood up.

[28]When Jesus entered into the house, his disciples asked him privately,
"Why could we not cast it out?" [29]He answered, "This kind can come out by
nothing, except by prayer and fasting."[a]

The Lord's passion announced again—The greatest in the Kingdom

[30]They left that place and passed through Galilee, [and] Jesus did not want
anyone to know it. [31]He was teaching his disciples and told them, "The Son
of Man is to be delivered into the hands of men. They will kill him, and
when he is killed, he will rise again on the third day."

[32]But they did not understand the saying and were afraid to ask him.

[33]Jesus arrived in Capernaum, and when he was in the house, he asked his
disciples, "What were you arguing about among yourselves on the way?"

[34]However, they remained silent because on the way, they had argued with
one another about who was the greatest.

[35]He sat down, called the Twelve, and told them, "If anyone wants to be
first, he shall be last of all, and the servant of all." [36]He took a little child
and set him in their midst. Taking the child in his arms, he said to them,
[37]"Whoever receives such a little child in my Name, receives me; and
whoever receives me, does not receive me, but the one who sent me."

The exorcist who used Jesus' Name

[38]Now John answered him, "Teacher, we have seen someone who does not
follow us[b] casting out demons in your Name; and we forbade him, because
he does not follow us!"

[39]But Jesus said, "Do not forbid him, for no one who does a mighty work in
my Name will be able to quickly speak evil of me. [40]Whoever is not against
us is on our side! [41]Amen, I tell you that whoever will give you a cup of
water to drink in my Name, because you belong to Christ, will not lose his
reward. [42]But if someone causes one of these little ones who believe in me
to stumble, it would be better for such a person to be thrown into the sea
with a millstone hung around the neck."

---

[a] CT omits "and fasting" which is found in Byzantine manuscripts including PT

[b] CT omits "who does not follow us"

become one flesh.[a] Thus, they are no longer two, but one flesh. [9]What
therefore God has joined together, let no one tear apart!”

[10]In the house, the disciples asked him again about this matter. [11]He told
them, “Whoever divorces his wife and marries another [woman] commits
adultery against her. [12]And if a woman divorces her husband and marries
another, she commits adultery.”

The Lord blesses little children

[13]People were bringing little children to him so that he might touch them,
but the disciples rebuked those who were bringing them. [14]But when Jesus
saw this, he was indignant. He said to them, “Let the little children come to
me and do not forbid them! For the Kingdom of God belongs to such as
these. [15]Amen, I tell you that whoever will not receive the Kingdom of God
like a little child will in no way enter into it!” [16]He took the children in his
arms and blessed them, laying his hands on them.

The question of the rich man—How to inherit eternal life

[17]As Jesus[b] was setting out on his journey, someone ran to him, knelt
before him, and asked him, “Good Teacher, what shall I do in order to
inherit eternal life?”

[18]Jesus replied, “Why do you call me good? No one is good except one:
God. [19]You know the commandments: ‘Do not commit adultery,’ ‘Do not
murder,’ ‘Do not steal,’ ‘Do not give false testimony,’ ‘Do not defraud,’
‘Honor your father and mother.’”[c]

[20]The man replied, “Teacher, I have observed all these things since my
youth!”

[21]Jesus looked at him and felt love[d] for him. He then said, “You [still] lack
one thing. If you want to be perfect[e], go, sell whatever you have, and give
to the poor. You will have a treasure in heaven! Then come and follow me,
taking up the cross.”

[22]However, the man was distressed when he heard this. He went away
sorrowful, for he had great possessions. [23]Jesus looked around and said to
his disciples, “How difficult it is for the wealthy to enter into the Kingdom
of God!”

---

[a] Genesis 2:24

[b] Greek “he”

[c] Exodus 20:12-16; Deuteronomy 5:16-20

[d] Greek ἠγάπησεν, related to *agape*

[e] Other manuscripts omit “If you want to be perfect” (a harmonization of Matt 19:21)

Jesus said to them, "You shall indeed drink the cup that I drink, and you
shall be baptized with the baptism that I am baptized with! [40]However, to
sit at my right hand and at my left hand is not mine to give, but it is for
whom it has been prepared."

[41]When the ten heard this, they became upset with James and John.

[42]Jesus called them, and told them, "You know that those who are
recognized as rulers over the nations lord it over them, and their great
ones exercise authority over them. [43]But it shall not be so among you!
Whoever wants to become great among you shall be your servant.
[44]Whoever of you wants to become first shall be slave of all. [45]For the Son
of Man did not come to be served, but to serve, and to give his life as a
ransom for many."

The healing of Bartimaeus, a blind beggar

[46]Then they arrived in Jericho. As Jesus was leaving the city[a] with his
disciples and a great crowd, the son of Timaeus, Bartimaeus the blind man,
sat by the road begging. [47]When he heard that it was Jesus the Nazarene,
he began to cry out, "Jesus, son of David, have mercy on me!" [48]Many
rebuked him and told him to be quiet. But Bartimaeus cried out even more,
"Son of David, have mercy on me!"

[49]Jesus stood still and commanded him to be called.

They called the blind man and said to him, "Cheer up! Get up, he is calling
you!"

[50]Having thrown his cloak aside, he got up and came to Jesus.

[51]Jesus asked him, "What do you want me to do for you?"

The blind man replied, "Rabboni,[b] that I may see again!"

[52]Jesus said to him, "Be on your way! Your faith has made you well." At
once, the man received his sight and followed Jesus along the way.

The Entrance into Jerusalem

11 As they were approaching Jerusalem, at Bethsphage[c] and Bethany
near the Mount of Olives, Jesus[d] sent two of his disciples [2]and said
to them, "Go your way into the village that is facing you. Immediately as
you enter into it, you will find a young donkey tied, on which no one has
ever sat. Untie him and bring him ⸢to me⸣. [3]If anyone asks you, 'Why are

---

[a] Greek "Jericho"

[b] Rabboni is a transliteration of the Hebrew word for "great teacher."

[c] TR & CT read "Bethphage" instead of "Bethsphage"

[d] Greek "he"

[18]When the chief priests and scribes and Pharisees heard this, they considered how they might destroy him. For they feared Jesus,[a] because the crowd was astonished at his teaching.

[19]When evening came, he left the city. [20]As they passed by in the morning, the disciples saw the fig tree withered from the roots. [21]Remembering ⸢what had happened⸣, Peter said to him, "Rabbi, look! The fig tree which you cursed has withered away!"

[22]Jesus answered them, "Have faith in God! [23]For amen, I tell you that if anyone tells this mountain, 'Be taken up and cast into the sea,' without doubt in his heart but believing that what he says is happening, he shall have whatever he says. [24]Therefore, I tell you, whatever things you ask for and pray for, believe that you receive them, and you will have them. [25]Whenever you stand praying, if you have anything against anyone, forgive, so that your Father who is in heaven may also forgive your transgressions. [26]But if you do not forgive, neither will your Father[b] forgive your transgressions."[c]

By what authority

[27]They returned to Jerusalem, and as Jesus was walking in the temple, the chief priests, the scribes, and the presbyters came to him. [28]And they said to him, "By what authority do you do these things, or who gave you the authority to do such things?"

[29]Jesus replied, "I also will ask you one question. Answer me, and I will tell you by what authority I do these things. [30]The baptism of John—was it from heaven, or from men? Answer me."

[31]They debated among themselves, saying, "If we say, 'From heaven' he will reply, 'Why then did you not believe him?' [32]But dare we say, 'From men?'" They feared the people, for all considered that John was a prophet. [33]They answered Jesus, "We do not know!"

Jesus answered and said to them, "Then neither do I tell you by what authority I do these things."

The parable of the tenant farmers of the vineyard

12 He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a pit for the winepress, and built a tower. He then rented it to tenant farmers and left for another country. [2]When it was time, he sent a slave to the farmers to receive his

---

[a] Greek "him"

[b] MT and TR add "in heaven"

[c] CT omits this verse

18After this, Sadducees (who say that there is no resurrection) came to him.
They asked him, 19"Teacher, Moses wrote to us, 'If a man[a] dies leaving a
wife behind him but no children, his brother should take his wife, and raise
up offspring for him.'[b] 20Now there were seven brothers. The first took a
wife, died, and left no offspring. 21The second ⸢brother⸣ took her and
⸢also⸣ died, and left no children behind him, either. The third likewise;
22and so the seven ⸢brothers⸣ married her and left no children. Last of all,
the woman also died. 23Therefore, in the resurrection, when they rise,
whose wife will she be? For the seven ⸢brothers⸣ had her as a wife."

24Jesus answered them, "Is this not why you are mistaken, by not knowing
the Scriptures or the power of God? 25For when people {will} rise from the
dead, they do not marry nor are given in marriage; instead, they are like
angels in heaven. 26But regarding the fact that the dead are raised, have you
not read in the book of Moses (in the passage about the bush), how God
spoke to him, saying: 'I am the God of Abraham, the God of Isaac, and the
God of Jacob?'[c] 27He is not the God of the dead, but of the living! This is
why you are greatly misled."[d]

The greatest commandment

28One of the scribes came and heard them debating. Knowing that Jesus
had answered them well, he asked him, "Which commandment is the
greatest of all?"

29Jesus answered him, "The greatest is, 'Hear, Israel, the Lord our God, the
Lord is one: 30you shall love the Lord your God with all your heart, and
with all your soul, and with all your mind, and with all your strength.'[e]
This is the first commandment. 31And the second is likewise,[f] 'You shall
love your neighbor as yourself.'[g] There is no other commandment greater
than these."

32The scribe said to him, "It is well, teacher, that you have said truly that
he is one, and there is none other but he, 33and to love him with the whole
heart, with the whole mind, with the whole soul, and with the whole
strength; and to love one's neighbor as oneself. It is more important than
any whole burnt-offerings and sacrifices."

34When Jesus saw that the scribe had answered wisely, he said to him, "You
are not far from the Kingdom of God!"

---

[a] Greek "man's brother"

[b] Greek "his brother"

[c] Exodus 3:6

[d] Or "badly mistaken, greatly led astray"

[e] Deuteronomy 6:4-5

[f] CT omits "likewise." The Greek work *homoia* conveys the idea of similarity or sameness.

[g] Leviticus 19:18

3As he sat on the Mount of Olives facing the temple, Peter, James, John,
and Andrew asked him in private, 4"Tell us, when will these things take
place? What is the sign that these things are all about to be fulfilled?"

5Then Jesus, answering them, began to say, "Be careful that no one leads
you astray! 6For many will come in my Name, saying: 'I am he![a]' and they
will lead many astray.

7But when you hear of wars and rumors of wars, do not be troubled. Those
things must take place, but the end is not ⌜there⌝ yet. 8Indeed, nation will
rise against nation, and kingdom against kingdom! There will be
earthquakes in various places, as well as famines and troubles. These things
are ⌜only⌝ the beginnings of birth pains.

Warning about persecutions—The great tribulation and second coming

9But be on your guard, for people will hand you over to the courts.[b] You
will be beaten in their synagogues, and you will stand before rulers and
kings for my sake, as a testimony to them. 10The Good News must first be
preached to all the nations. 11When they take you away and arrest you, do
not worry in advance. Do not think ahead about what you will say, but say
whatever will be given you in that hour. For it is not you who speak, but
the Holy Spirit.

12Brother will deliver up ⌜his own⌝ brother to death, and a father his
⌜own⌝ child. Children will rise up against parents and cause them to be put
to death. 13You will be hated by all for my Name's sake, but the one who
endures to the end will be saved. 14But when you see the abomination of
desolation[c] spoken of by Daniel the prophet[d] standing where it should not
stand (let the reader understand), then those who are in Judea should flee
to the mountains. 15Then whoever is on the housetop should not go down
into the house or enter in to take anything out of the house. 16He who is in
the field should not come back to take his cloak. 17But woe to those who are
with child and to those who nurse babies in those days! 18Pray that your
flight will not be in the winter! 19For in those days, there will be oppression
such as there has not been since the beginning of God's creation until now,
and never will be. 20If the Lord had not cut those days short, no one would
be saved; but for the sake of the elect whom he chose, he has shortened the
days. 21Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!'
do not believe it. 22For false christs and false prophets will arise, and they
will show signs and wonders in order to lead astray, if possible, even the
elect. 23You, therefore, must be on your guard.

---

[a] Or, "I am!"

[b] Or "local councils," literally "sanhedrins"

[c] Daniel 9:17; 11:31; 12:11

[d] CT omits "spoken of by Daniel the prophet"

them good; but you will not always have me! 8She has done what she could:
she has anointed my body in advance for the burial. 9Amen, I tell you:
wherever this Good News will be preached throughout the whole world,
what she has done will also be told, in memory of her."

Judas' betrayal—Preparations of the Passover meal

10Judas Iscariot, who was one of the Twelve, went off to [meet] the chief
priests, in order to deliver Jesus to them. 11When they heard this, they
were glad, and promised to give him money. Judas[a] began to seek how he
might conveniently deliver him. 12On the first day of unleavened bread,
when the Jews[b] sacrificed the Passover, his disciples asked him, "Where do
you want us to go and make preparations so that you may eat the
Passover?"

13He sent two of his disciples and said to them, "Go into the city, and there
you will meet a man carrying a pitcher of water. Follow him, 14and
wherever he enters, tell the master of the house, 'The Teacher says,
"Where is my guest room, where I may eat the Passover with my
disciples?"' 15He himself will show you a large upper room furnished and
ready. Make preparations for us there."

16His disciples went out, and came into the city, and found things as he had
told them; and they prepared the Passover.

17When it was evening, Jesus came with the Twelve. 18As they sat and were
eating, Jesus said, "Amen, I tell you: one of you will betray me; the one who
eats with me."

19And they began to be distressed, and they asked him, one by one, "Surely
not I?" And another said, "Surely not I?"

20He answered them, "It is one of the Twelve, the one who dips with me in
the dish. 21The Son of Man goes just as it is written about him, but woe to
that man by whom the Son of Man is betrayed! It would have been better
for that man not to have been born."

The institution of the Eucharist—The Lord's supper

22As they were eating, Jesus took bread, and after saying a blessing, he
broke it, and gave it to them, saying, "Take, eat. This is my body."

23He took the cup, and after giving thanks, he gave it to them, and they all
drank from it. 24He said to them, "This is my blood of the new[c] covenant,
which is to be poured out for many. 25Amen, I tell you: I will not drink of

[a] Greek "he"

[b] Greek "they"

[c] CT omits "new"—the Greek word could also mean "renewed"

Judas' kiss of betrayal—The Lord is arrested

43 Immediately, while he was still speaking, Judas Iscariot[a], one of the
Twelve, arrived. With him came a great crowd with swords and clubs, sent
by the chief priests, the scribes, and the presbyters. 44 Now the betrayer had
given them a sign, saying, "The one I will kiss is the man; arrest him and
take him away under guard." 45 So when he came, he immediately went up
to Jesus and said, "Hail[b] Rabbi!" and kissed him. 46 They laid their hands on
Jesus[c] and arrested him. 47 But one of those who stood by drew his sword,
and struck the slave of the high priest, cutting off his ear.

48 Jesus said, "Have you come out as against a robber, with swords and clubs
to seize me? 49 Every day I was with you in the temple, teaching, and you
did not arrest me! But this is [taking place] so that the Scriptures might be
fulfilled."

50 All his disciples[d] left him and fled. 51 A certain young man was following
Jesus,[e] wearing only a linen cloth [as a tunic]. The young men[f] grabbed
him, 52 but he left the linen cloth [behind], and fled from them naked.[g]

Before the Sanhedrin

53 They led Jesus away to the high priest, and all the chief priests, the
presbyters and the scribes were assembled with him.

54 Peter had followed Jesus from a distance, right into the courtyard of the
high priest. He was sitting with the officers, warming himself in the light
of the fire. 55 Now the chief priests and the whole council were looking for
witnesses [to testify] against Jesus in order to put him to death. But they
could not find any. 56 Many gave false testimonies against him, and their
testimonies did not agree with each other. 57 Some stood up, and bore false
witness against Jesus,[h] saying: 58 "We heard him say, 'I will destroy this
sanctuary that is made with hands, and in three days, I will build another
made without hands.'"[i] 59 Even so, their testimony did not agree.

60 The high priest stood up in their midst and asked Jesus, "Do you have no
answer? What is this which these testify against you?" 61 But Jesus

---

[a] Other manuscripts omit "Iscariot"

[b] "Hail" is in the Patriarchal Text and Latin Vulgate, but absent from most other manuscripts

[c] Greek "him"

[d] Greek "they"

[e] Greek "him"

[f] CT has "they" instead of "the young men"

[g] Or possibly "wearing only an undergarment" (see also John 21:7)

[h] Greek "him"

[i] Compare John 2:19

5But Jesus made no further answer, so that Pilate was astonished.

6Now he used to release to the Jews[a] one prisoner on the occasion of the
feast, whichever one they asked of him. 7There was one called Barabbas,
who was then in prison with the rebels who had committed murder during
the uprising. 8The multitude, crying aloud, began to ask Pilate to do as he
always did for them. 9Pilate answered them, "Do you want me to release to
you the King of the Jews?" 10For he understood that it was from envy that
the chief priests had delivered Jesus. 11But the chief priests stirred up the
crowd so that Pilate would release Barabbas to them instead ⌜of Jesus⌝.
12Pilate again asked them, "What then do you want me to do to the one
whom you call the King of the Jews?"

13"Crucify him!" they shouted.

14Pilate said to them, "Why, what evil has he done?"

But they shouted even louder, "Crucify him!"

15Wishing to please the crowd, Pilate released Barabbas to them, and after
having Jesus flogged, he handed him over to be crucified.

The Roman soldiers mock Christ

16The soldiers led Jesus away inside the courtyard which is ⌜called⌝ the
Praetorium, and they called together the whole cohort. 17They clothed him
with purple, and weaving a crown of thorns, they put it on his head. 18They
began to salute him, "Hail, King of the Jews!" 19They struck his head with a
reed, spat on him, and bowing their knees, expressed adoration to[b] him.
20After mocking him, they stripped him of the purple ⌜cloak⌝ and put his
own garments on him. Then they led him out to crucify him.

The Lord's death and burial

21Simon of Cyrene, the father of Alexander and Rufus, was then returning
from the countryside and passing by. The soldiers[c] compelled him to go
with them so that he might carry Jesus' cross. 22And they brought Jesus to
the place called Golgotha, which means, "The place of a skull." 23They
offered him wine mixed with myrrh to drink, but he did not take it.

24Then they crucified him and shared his garments among them, casting
lots for them to see what each one would take. 25It was the third hour[d]
when they crucified him. 26The inscription of his accusation was written

---

[a] Greek "to them"

[b] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[c] Greek "they"

[d] 9:00 a.m.

already dead. Calling the centurion, he asked him whether Jesus had been
dead for a long time. 45 Having been assured of this by the centurion, he
granted the body to Joseph.

46 Accordingly, Joseph bought fine linen, took Jesus down and wrapped him
in the linen cloth. Having placed him in a tomb which had been cut out of a
rock, he rolled a stone against the door of the tomb. 47 Mary Magdalene and
Mary, the mother of Joses, saw where Jesus[a] had been laid.

The Lord's resurrection

16 When the Sabbath was past, Mary Magdalene, Mary the mother
of James, and Salome, bought spices in order to come and anoint
him. 2 Very early on the first day of the week, they arrived at the tomb
when the sun had risen. 3 They were saying among themselves, "Who will
roll away the stone from the door of the tomb for us?" 4 But when they
looked up, they saw that the stone was ⌜already⌝ rolled back, although it
was extremely large.

5 Entering into the tomb, they saw a young man sitting on the right side,
dressed in a white robe, and they were amazed. 6 He said to them, "Do not
be amazed! You seek Jesus the Nazarene, who has been crucified. He has
risen! He is not here! Behold, the place where they laid him! 7 But go, tell his
disciples and Peter, 'He goes before you into Galilee. There you will see
him, as he told you.'"

8 They went out[b] and fled from the tomb, for trembling and astonishment had
come upon them. They said nothing to anyone because they were afraid.



Left: Mark 16:8 in 4th century Codex Vaticanus

Summary of Manuscript evidence for verses 9-10

Omit Mark 16:9-20: Codex Sinaiticus, Vaticanus, 20, 22, 304, Syriac Sinaiticus, a Sahidic manuscript, Armenian manuscripts; Eusebius, manuscripts according to Eusebius, manuscripts according to Jerome.

Add 16:9-20 in its form seen in the Textus Receptus: A, C, D, W, Codex Koridethi, f13, 33, 565, 700, 892, 2427, 2674, the Majority Text; the Vulgate and part of the Old Latin, Syriac Curetonian, Peshitta, Bohairic; the Latin text of Irenaeus, manuscripts according to Eusebius, manuscripts according to Jerome (add with obeli f1 al).

[a] Greek "he"

[b] TR adds "quickly"

languages[a]; 18they will take up snakes;[b] and if they drink any deadly thing,
it will in no way hurt them; they will lay hands on the sick, and they will
recover."

The Ascension

19And so, the Lord,[c] after he had spoken to them, was received up into
heaven and sat down at the right hand of God. 20They went out and
preached everywhere, the Lord working with them and confirming the
word by the signs that accompanied [them].[d] Amen.>>



Archangel Gabriel

By the hand of Julia Hayes

---

[a] Compare Acts 2:6-12; 1 Corinthians 14:2-19

[b] Compare Acts 28:1-7

[c] CT adds "Jesus"

[d] Some manuscripts omit "Amen"

(ACCORDING TO) LUKE
(KATA ΛΟΥΚΑΝ)

Luke's motivations and methods

1 Many[a] have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, 2even as those who were eyewitnesses and servants of the word since the beginning have delivered them to us. 3⌈For this reason⌉, it seemed good to me also, after reviewing the course of all things accurately from the beginning, to write an ordered account to you, most excellent Theophilus, 4so that you may know the certainty of the things you have been taught.

The birth of John the Baptist is announced

5In the days of Herod king of Judea, there lived a priest named Zacharias who belonged to the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. 6Both of them were righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. 7Yet, they had no child because Elizabeth was barren, and both were well advanced in years. 8Now it came to pass that while Zacharias was performing his priestly office before God in the order of his division, 9according to the custom of the priest's office, that his lot was ⌈drawn⌉ to enter into the sanctuary[b] of the Lord and burn incense. 10Now at the time of the incense offering, the whole multitude of the people was praying outside.

11Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. 12Zacharias was startled when he saw the angel and was gripped with fear. 13But the angel said to him, "Do not be afraid, Zacharias, because your petition has been heard. Your wife Elizabeth will bear you a son, and you shall call his name John. 14You will have joy and gladness, and many will rejoice at his birth. 15Indeed, he will be great in the sight of the Lord! He will drink no wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. 16He will bring back many of the children of Israel to the Lord their God. 17He will go before the Lord[c] in the spirit and power of Elias (Elijah), 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

---

[a] Perhaps a reference to Matthew (or Proto-Matthew) and Mark

[b] In this case the 'holy place' (not the 'holy of holies')

[c] Greek "him"

34Mary said to the angel, “How can this be [happening] to me[a], since I do
not know a man?”[b]

35The angel answered her, “The Holy Spirit will come upon you, and the
power of the Most High will overshadow[c] you. Therefore, the holy one
who is born[d] will be called the Son of God. 36Behold, your relative
Elizabeth has also conceived a son in her old age and this is the sixth
month [of her pregnancy] for her who was called barren. 37For nothing
shall be impossible with God.”

38Mary said, “Behold, the handmaid[e] of the Lord! Let it be to me according
to your word.”

And the angel departed from her.

Mary, the Theotokos and new Ark, visits Elizabeth

39In those days, Mary arose and went into the hill country with haste to a
city of Judah. 40She entered into the house of Zacharias and greeted
Elizabeth. 41And it happened that when Elizabeth heard Mary’s greeting,
the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.
42In a loud voice, she exclaimed, “Blessed are you among women, and
blessed is the fruit of your womb! 43Why am I so favored, that the mother
of my Lord[f] should come to me? 44For behold, when the voice of your
greeting came to my ears, the baby leaped[g] in my womb out of joy!
45Blessed is she who believed, for the things which have been spoken to her
from the Lord will be fulfilled!”

The Magnificat

46Mary said,

> *My soul magnifies the Lord*
> 47*And my spirit has rejoiced in God my Savior,*
> 48*for he has looked at the humble state of his handmaid.*[h]

---

[a] Other manuscripts omit “happening to me”

[b] Or “since I am a virgin?”

[c] Greek ἐπισκιάσει—Compare Exodus 40:33-35 LXX which is the only other instance where this verb is used: “And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed (ἐπεσκίαζεν) it, and the tabernacle was filled with the glory of the Lord”

[d] TR adds “from you”

[e] Greek “bondmaid” (female slave)

[f] Compare 2 Samuel (2 Kingdoms) 6:9. This verse, coupled with John 1:1,14; 20:28 is the basis for the expression *theotokos* applied to the Virgin Mary at the Council of Ephesus in 431. This is a Christological title used to safeguard the unity of the divine hypostatis of the incarnate Word from the point of conception onward. Luke 1:39-50 parallels 2 Samuel 6 (see Introductory Section—Typologies), indicating that Mary is the fulfilment of the Ark of the Covenant.

[g] Also spelled “leapt”

[h] Greek “bondmaid” (female slave)

The canticle of Zacharias

67 His father, Zacharias, was filled with the Holy Spirit, and prophesied,
saying:

68 Blessed be the Lord, the God of Israel,
for he has visited and worked redemption for his people;
69 and has raised up a horn of salvation for us
in the house of his servant David
70 (as he spoke by the mouth of his holy prophets who have been from of old),
salvation from our enemies and from the hand of all who hate us;
72 to show mercy toward our fathers,
to remember his holy covenant,
73 the oath which he swore to Abraham, our father,
to grant us 74 that being delivered out of the hand of our enemies,
we should offer him divine service[a] without fear,
75 in holiness and righteousness before him,
all the days of our life.
76 And you, child, [you] will be called a prophet of the Most High,
for you will go before the face of the Lord to prepare his ways,
77 to give knowledge of salvation to his people by the remission of their sins,
78 because of the tender mercy of our God,
by which the dawn from on high has visited[b] us,
79 to shine on those who sit in darkness and the shadow of death;
to guide our feet into the way of peace.

80 And the child grew up and became strong in spirit, and he was in the
desert until the day of his public appearance to Israel.

The Nativity of our Lord

2 In those days, Caesar Augustus issued a decree that a census should
be taken of the entire [Roman] world. 2 This was the first census
made when Quirinius was governor of Syria. 3 All went to enroll
themselves, everyone to his own city. 4 Because he was of the house and
family of David, Joseph left the city of Nazareth in Galilee and went up to
Judea, to the city of David which is called Bethlehem. 5 He did so to enroll
himself with Mary who was pledged to be married to him as wife and who
was pregnant.

6 While they were there, the time came for her to deliver her child. 7 She
gave birth to her firstborn[c] son and wrapped him in swaddling clothes. She

---

[a] Greek λατρεύειν

[b] CT reads “will visit” instead of “has visited”

[c] See Appendix E

25Behold, there was a man in Jerusalem whose name was Simeon. This man
was righteous and devout, waiting for the consolation of Israel, and ⸢the⸣[a]
Holy Spirit was upon him. 26It had been revealed to him by the Holy Spirit
that he would not see death before he had seen the Lord's anointed.[b] 27He
came in the Spirit into the temple. The parents brought in the child Jesus
in order to do according to the custom of the law concerning him. 28Then
Simeon took Jesus in his arms and blessed God, saying,

> *29Now you let your servant[c] depart in peace, Master,*
> *according to your word,*
> *30for my eyes have seen your salvation,[d]*
> *31which you have prepared before the face of all peoples;*
> *32a light to enlighten the Gentiles,[e]*
> *and the glory of your people Israel.*

33Joseph[f] and his mother were wondering at the things which were spoken
concerning him. 34Simeon blessed them and said to Mary, his mother,

> *Behold, this child is set for the falling and the rising of many in Israel,*
> *and as a sign which is spoken against.*
> *35Yes, a sword will pierce through your own soul,*
> *so that the thoughts of many hearts may be revealed.*

36There was a certain Anna, a prophetess, the daughter of Phanuel, of the
tribe of Asher (she was of a great age, having lived with a husband seven
years from her virginity,[g] 37and she had been a widow for about eighty-four
years), who did not depart from the temple, offering divine service[h] with
fastings and petitions night and day. 38Coming up at that very hour, she
gave thanks to the Lord and spoke of Jesus[i] to all those who were looking
for redemption in Jerusalem.

Return to Nazareth of Galilee

39When Joseph and Mary[j] had accomplished all things that were according
to the law of the Lord, they returned into Galilee, to their own city,

---

[a] The Greek actually uses the indefinite

[b] Or "Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One"

[c] Actually "bondservant" ("servant" is kept here for poetic purposes but is not otherwise consistent with the EOB translation standard).

[d] Compare Tobit 11:9,14

[e] Or "a light of revelation to the nations"

[f] CT reads "his father" instead of "Joseph"

[g] This is the literal translation—it seems that Anna was married for seven years. NJB reads "Her days of girlhood over, she had been married for seven years"

[h] Greek λατρεύουσα

[i] Greek "him"

[j] Greek "they"

Every mountain and hill will be brought low.
The crooked will become straight,
and the rough ways smooth.
6*All flesh will see God's salvation."*[a]

7To the multitudes who went out to be baptized by him, John said, "You
offspring of vipers, who warned you to flee from the wrath to come?
8Therefore, bring forth fruits worthy of repentance. Do not begin to say
among yourselves, 'We have Abraham as our father;' for I tell you that God
is able to raise up children to Abraham from these stones! 9Even now, the
axe also lies at the root of the tree,[b] and so every tree that does not bring
forth good fruit is [to be] cut down and thrown into the fire."

10The multitudes asked him, "What then must we do?"

11John[c] answered them, "Whoever has two coats should give to the one who has none. He who has food should do likewise."

12Tax collectors also came to be baptized, and they asked him, "Teacher, what must we do?"

13He replied, "Do not collect more than what is appointed to you."

14Soldiers also asked him, "What about us? What must we do?"

He said to them, "Do not accuse [anyone] wrongfully, and extort from no one by violence. Be satisfied with your wages."

15As the people were in expectation, and everyone reasoned in their hearts
concerning John, whether perhaps he was the Christ, 16John answered
them all, "I indeed baptize you with water, but the one who is coming is
more powerful than I! I am not worthy to untie the strap of his sandals! He
will baptize you in the Holy Spirit and fire! 17His winnowing fan is in his
hand, and he will thoroughly cleanse his threshing floor. He will gather the
wheat into his barn; but the chaff he will burn up with unquenchable fire."

18With many other exhortations, he preached Good News to the people.
19But Herod the tetrarch, being reproved by him for Herodias, his
brother's[d] wife, and for all the evil things which he had done, 20added this
also to them all, that he shut up John in prison.

---

[a] Isaias (Isaiah) 40:3-5. NT agrees with LXX against MT.

[b] See the traditional icon of the Lord's baptism

[c] Greek "he"

[d] TR reads "brother Philip's" instead of "brother's"

4 Jesus answered him, saying, "It is written, 'Man shall not live by bread
alone, but by every word that proceeds out of the mouth of God.'"[a]

5 Leading him up on a high place, the devil showed him all the kingdoms of
the world in a moment of time. 6 The devil said to him, "I will give you all
this authority and their glory, for it has been delivered to me and I give it
to whomever I want.[b] 7 If you therefore will express adoration to[c] me,[d] it
will all be yours."

8 Jesus answered him, "Get behind me Satan![e] For it is written, 'You shall
express adoration to the Lord your God, and to him only shall you offer
divine service.'"[f]

9 The devil[g] led him to Jerusalem, set him on the pinnacle of the temple, and
said to him, "If you are the Son of God, cast yourself down from here, 10 for
it is written,

He will put his angels in charge of you, to guard you;

11 and,

They will carry you with their hands,
for fear that you may dash your foot against a stone.[h]

12 In reply, Jesus said to him, "It has been said, 'You shall not tempt the
Lord your God.'"[i]

13 When the devil had completed every temptation, he departed from Jesus[j]
until another time.

The Lord's ministry in Galilee and his rejection in Nazareth

14 Jesus returned in the power of the Spirit into Galilee, and news about him
spread through all the surrounding area. 15 He taught in their synagogues,
being glorified by all.

---

[a] Deuteronomy 8:3. CT omits "but by every word of God"—The PT is unique in this instance in that it not only contains "but by every word…of God" but also has the additional words (parallel Matthew 4:4): "but by every word that proceeds out of the mouth of God"

[b] Revelation 13:12

[c] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[d] Revelation 13:4,12

[e] CT omits "Get behind Me, Satan!"

[f] Deuteronomy 6:13. NT agrees with LXX against MT.

[g] Greek "he"

[h] Psalm 91:11-12/90 LXX

[i] Deuteronomy 6:16

[j] Greek "him"

The healing of a demoniac in Capernaum

31 Jesus[a] came down to Capernaum, a city of Galilee. He was teaching the
people[b] on the Sabbath day, 32 and they were astonished at his teaching
because his word was with authority. 33 In the synagogue, there was a man
who had a spirit of an unclean demon, and he cried out with a loud voice,
34 saying, "Ah! What have we to do with you, Jesus of Nazareth? Have you
come to destroy us? I know you who you are: the Holy One of God!"

35 Jesus[c] rebuked him, saying, "Be silent, and come out of him!" When the
demon had thrown the man among them, he came out of him, having done
him no harm.

36 Amazement came on all, and they spoke together, one with another,
saying, "What is this word? For he commands the unclean spirits with
authority and power, and they come out!" 37 News about him went out into
every place of the surrounding region.

The healing of Peter's (Simon's) mother in law—Other healings

38 Jesus left the synagogue and entered into Simon's house. Simon's mother-
in-law was afflicted with a great fever, and they asked him [to do
something] for her. 39 He stood over her, rebuked the fever, and it left her.
Immediately, she rose up and served them. 40 When the sun was setting, all
those who had anyone sick with various diseases brought them to Jesus;[d]
and he laid his hands on every one of them, and healed them. 41 Demons
also came out from many, crying out, "You are the Christ, the Son of God!"
Rebuking them, Jesus[e] did not allow them to speak, because they knew that
he was the Christ.

42 When it was day, he departed and went into an uninhabited place. The
people were looking for him and came to him. They held on to him in order
to prevent him from leaving them. 43 But he said to them, "I must preach
the Good News of the Kingdom of God to the other cities as well. I have
been sent for this reason!" 44 And he continued preaching in the synagogues
of Galilee.[f]

The calling of Simon (Peter), James and John

5 Now it happened, while the multitude pressed on him and heard the
word of God, that he was standing by the lake of Gennesaret. 2 He saw

---

[a] Greek "he"

[b] Greek "them"

[c] Greek "he"

[d] Greek "him"

[e] Greek "he"

[f] CT reads "Judea" instead of "Galilee"

cot, and they sought to bring him in to lay before Jesus. [19]Not finding a
way to bring him in because of the crowd, they went up to the housetop
and let him down through the tiles with his cot, right in the center, in front
of Jesus. [20]Seeing their faith, Jesus[a] said to him, "Man, your sins are
forgiven you."

[21]The scribes and the Pharisees began to think about this, saying, "Who is
this that speaks blasphemies? Who can forgive sins, but God alone?"

[22]But Jesus, perceiving their thoughts, answered them, "Why are you
reasoning in your hearts in such a way? [23]Which is easier to say, 'Your sins
are forgiven you;' or to say, 'Arise and walk?' [24]However, so that you may
know that the Son of Man has authority on earth to forgive sins" (he said
to the paralyzed man), "I tell you, arise, take up your cot, and go to your
house."

[25]Immediately, the man rose up before them and took up what he was lying
on, and departed to his house, glorifying God. [26]Amazement took hold of
all, and they glorified God. They were filled with fear,[b] saying, "We have
seen strange things today!"

The calling of Levi (Matthew)

[27]After these things, he went out and saw a tax collector named Levi sitting
at the tax office. Jesus[c] said to him, "Follow me!"

[28]Levi left everything, got up and began to follow Jesus. [29]He made a great
feast for Jesus[d] in his house. A great crowd of tax collectors was
⌜assembled⌝ there, and other people were also reclining at the table with
them. [30]The scribes and the Pharisees murmured against Jesus' disciples,
saying, "Why do you eat and drink with the tax collectors and sinners?"
[31]Jesus answered them, "Those who are healthy have no need for a
physician, but those who are sick do! [32]I have not come to call the
righteous, but sinners to repentance."

About fasting

[33]They asked him, "Why do John's disciples often fast and pray, and
likewise the disciples of the Pharisees, but yours eat and drink?"

[34]Jesus[e] said to them, "Can you make the guests of the wedding[a] fast, while
the bridegroom is with them? [35]But the days will come when the bridegroom
will be taken away from them. Then they will fast in those days."

---

[a] Greek "he"

[b] Or "awe"

[c] Greek "He"

[d] Greek "him"

[e] CT reads "Jesus." Other manuscripts, including the Patriarchal Text, read "he."

The Twelve

[12]It happened in these days, that Jesus[a] went out into the mountain to pray;
and he continued all night, in prayer to God. [13]When day came, he called
his disciples and chose twelve from among them, which he also named
'apostles':[b] [14]Simon, whom he also named Peter; Andrew, his brother;
James;[c] John; Philip; Bartholomew; [15]Matthew; Thomas; James, the son of
Alphaeus; Simon, who was called the Zealot; [16]Judas ⸂the brother⸃ of
James; and Judas Iscariot, who also became a traitor. [17]He came down with
them and stood on a level place. A number of his disciples and a great
multitude of people from all Judea, Jerusalem, and the sea coast of Tyre and
Sidon came to hear him and to be healed of their diseases. [18]Those who
were troubled by unclean spirits also came, and they were healed. [19]The
whole multitude desired to touch him because power came out from him
and healed them all.

The Lord's sermon

[20]Jesus looked up to his disciples, and said:

Blessed are you who are poor,
for yours is the Kingdom of God.
[21]*Blessed are you who hunger now,*
for you will be filled.
Blessed are you who weep now,
for you will laugh.
[22]*Blessed are you when men shall hate you,*
and when they shall exclude and mock you,
and throw out your name as evil for the sake of the Son of Man.
[23]*Rejoice in that day, and leap for joy,*
for behold, your reward is great in heaven,
for their fathers did the same thing to the prophets.

[24]*But woe to you who are rich!*
For you have received your consolation.
[25]*Woe to you who are full,*
for you will be hungry.
Woe to you who laugh now,
for you will mourn and weep.
[26]*Woe ⸂to you,⸃*[d] *when all*[e] *men speak well of you,*

---

[a] Greek "he"

[b] Which means "sent"

[c] Greek Ἰάκωβον

[d] TR adds "to you"

[e] MT and CT omit "all"

that brings forth rotten fruit, or any rotten tree that produces good fruit.
44 Indeed, each tree is recognized[a] by its own fruit![b] People do not gather
figs from thorns, nor do they pick up grapes from a bramble bush. 45 Out of
the good treasure of his heart, a good person brings out what is good, but
out of the evil treasure of his heart, one who is evil brings out what is evil.
For out of the overflowing of the heart, the[c] mouth speaks.

Those who say 'Lord, Lord'—Building on rock or sand

46 Why do you call me, 'Lord, Lord,' and do not do what I say? 47 I will show
you what the person is like who comes to me, hears my words and does
them. 48 He is like a man building a house who dug and went deep, and laid
a foundation on the rock. When a flood arose, the water[d] rushed against
that house but could not shake it, because it was founded on the rock.[e] 49 But
the one who hears and does not practice is like a man who built a house on
the ground without a foundation. The stream rushed against it, and at once
it fell down; and the ruin of that house was great."

The healing of the Centurion's servant

7 Now when Jesus had finished speaking all that he wanted the people to
hear, he entered into Capernaum. 2 There was the slave of a certain
centurion, a man highly valued by his master, who was sick and at the
point of death. 3 When the centurion heard about Jesus, he sent to him
presbyters of the Jews to ask him to come and save his slave. 4 When they
came to Jesus, they pleaded earnestly with him, saying, "This man deserves
to have you do this 5 because he loves our nation and ⸢even⸣ built our
synagogue for us." 6 Jesus went along with them, but as he was approaching
the house, the centurion sent word to him (by some friends to say to him),
"Lord, do not trouble yourself, for I am not worthy for you to come under
my roof. 7 Therefore, I did not even think myself worthy to come to you.
But ⸢only⸣ say the word and my servant will be healed. 8 For I am also a
man placed under authority, and I have soldiers under my command.[f] I tell
this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my
slave, 'Do this,' and he does it."

9 When Jesus heard these things, he marveled at him. Turning around, he
said to the multitude who followed him, "I tell you, I have not found such
great faith even in Israel!" 10 And the messengers, returning to the house,
found that the slave who had been sick was ⸢now⸣ well.

---

[a] Or "known"

[b] James 2:18

[c] Greek "his"

[d] Greek "stream"

[e] Compare Matthew 16:18

[f] Greek "myself"

28For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer; yet whoever is least in the Kingdom of God is greater than he."

29Hearing this, all the people and the tax collectors who had been baptized
with John's baptism confessed God to be vindicated. 30However, the
Pharisees and the lawyers rejected God's purpose,[a] not being baptized by him themselves.

31[b]"To what, then, can I compare the people of this generation? What are
they like? 32They are like children who sit in the marketplace and who call to one another, saying: 'We played the pipes to you, and you did not dance!
We mourned to you, and you did not cry!' 33For John the Baptizer came
neither eating bread nor drinking wine, and you say, 'He has a demon!'
34The Son of Man came eating and drinking, and you say, 'Behold, a
glutton and a drunkard; a friend of tax collectors and sinners!' 35Yet
Wisdom is justified[c] by all her children."[d]

A sinful woman is forgiven

36One of the Pharisees invited Jesus to eat with him. He entered into the
Pharisee's house, and sat at the table. 37And behold, a woman who was a
sinner in the city, when she learned that he was reclining at the table in the
Pharisee's house, brought an alabaster jar of perfume. 38Standing behind at
his feet, weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head. She also kissed his feet and anointed them
with the perfumed oil. 39Now when the Pharisee who had invited Jesus saw
this, he said to himself, "If this man were a prophet, he would have perceived who is touching him and what kind of woman this is, that she is a sinner."

40Jesus said to him, "Simon, I have something to tell you."

He replied, "Speak, teacher."

41"A certain lender had two debtors. One owed five hundred denarii, and
the other fifty. 42And when they could not pay, he forgave them both. Tell me then, which of them will love him the most?"

43Simon answered, "The one to whom he forgave the most I suppose."

Jesus said to him, "You have judged correctly." 44Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet; but she has wet my feet with her tears and
wiped [them] with the hair of her head. 45You gave me no kiss, but since

---

[a] Or possibly "rejected the counsel (purpose) of God for themselves"

[b] TR adds "But the Lord said"

[c] Or "vindicated"

[d] See Wisdom of Sirach 4:11; Revelation 12:1-2,17 and notes

fell among the thorns is those who have heard, and as they go on their way,
they are choked with worries, wealth, and the pleasures of life; and they
bring no fruit to maturity. 15As for the seed that fell in the rich soil, this is
those who have heard the word with an honest and good heart, who retain
it and bring forth fruit with endurance.

The lamp—Nothing is secret

16No one who has lit a lamp covers it with a lid, or puts it under a bed.
Instead, it is put on a stand so that those who enter in may see the light!
17Nothing is hidden[a] that will not be revealed. Nothing is secret[b] that will
not be known and come to light. 18Therefore, be careful how you hear.
Whoever has will be given more; whoever does not have, even what he
thinks he has will be taken from him."

The Lord's true family

19His mother and brothers[c] came to him, but they could not come near him
because of the crowd. 20It was reported to him, "Your mother and your
brothers are standing outside, desiring to see you."

21But Jesus[d] answered, "My mother and my brothers are those who hear
the word of God and do it."

The calming of the storm

22On one of those days, he entered into a boat with his disciples and said to
them, "Let us go over to the other side of the lake." And so, they launched
out. 23But as they were sailing, Jesus[e] fell asleep. A windstorm came down
on the lake, and they were taking on dangerous amounts of water. 24His
disciples came to him and woke him up, saying, "Master, master, we are
perishing!" Jesus[f] awoke, rebuked the wind and the raging of the water, and
they ceased, and it was calm.[g] 25He said to them, "Where is your faith?" In
fear and amazement, they said to one another, "Who is this, then, that he
commands even the winds and the water, and they obey him?" 26Then they
reached the country of the Gadarenes, which is opposite Galilee.

---

[a] Greek κρυπτὸν from which we have the word 'cryptography'

[b] Greek ἀπόκρυφον from which we have the word 'apocrypha'

[c] See Appendix E

[d] Greek "he"

[e] Greek "he"

[f] Greek "he"

[g] See Psalm 107:29/106 LXX

he was a ruler of the synagogue. He fell down at Jesus' feet and begged him
to come to his house 42because he had an only daughter, about twelve years
old, who was dying. But as Jesus went, the crowd pressed against him.
43There was a woman who had a flow of blood for twelve years and who
had spent all she had on physicians,[a] but she could not be healed by any.
44She came behind him and touched the fringe[b] of his cloak. Immediately,
the flow of her blood stopped. 45Jesus said, "Who touched me?"

As everyone was denying it, Peter and those with him said, "Master, the
people are crowding and pressing against you,[c] <and you ask, 'Who
touched me?>'"

46But Jesus said, "Someone has touched me, for I perceived that power has
gone out from me." 47When the woman saw that she was not hidden, she
came forth trembling. Falling down before Jesus, in the presence of all the
people, she confessed to him why she had touched him, and how she had
immediately been healed. 48He said to her, "Daughter, be of good cheer!
Your faith has made you well. Go in peace."

49While Jesus was still speaking, someone came from the ruler of the
synagogue's house, saying to him, "Your daughter is dead. Do not trouble
the Teacher."

50But when Jesus heard it, he answered him, "Do not be afraid! Only
believe, and she will be healed."

51When Jesus arrived at the house, he did not allow anyone to enter in,
except Peter, John, and James, as well as the father of the child and her
mother. 52All were weeping and mourning the girl,[d] but Jesus said, "Do not
weep! She is not dead, but sleeping."

53But they mocked him, knowing that she was dead. 54Jesus put them all
outside, and taking the girl by the hand, he called, "Child, arise!" 55Her
spirit[e] returned, and she immediately got up. He ordered that something to
eat should be given to her. 56Her parents were amazed, but he commanded
them to tell no one what had been done.

The commission of the Twelve apostles

9 Calling his twelve disciples[f] together, Jesus gave them power and
authority over all demons, and ⸢power⸣ to cure diseases. 2He then

[a] A few manuscripts omit "and who had spent all she had on physicians"

[b] Or "tassel"

[c] CT omits "and you ask, who touched me?"

[d] Greek "her"

[e] Or "breath"

[f] Other manuscripts read "the Twelve" instead of "his twelve disciples"

Peter's confession of faith—The Lord's passion is announced

[18]Once, as Jesus[a] was praying alone and the disciples were with him, he asked them, "Who do the multitudes say that I am?"

[19]They answered, "'John the Baptizer,' but others say, 'Elias (Elijah),' and others, that one of the old prophets is risen again."

[20]Jesus said to them, "But who do you say that I am?"

Peter answered, "The Christ of God!"

[21]But he warned them and commanded them to tell this to no one, [22]saying, "The Son of Man must suffer many things, be rejected by the presbyters, the chief priests and the scribes, and be killed, and the third day be raised up."

Requirements for discipleship

[23]Jesus said to all, "Anyone who desires to come after me must deny himself, take up his cross daily,[b] and follow me. [24]For whoever desires to save his life will lose it, but whoever will lose his life for my sake will save it. [25]Indeed what profit is there if someone gains the whole world but loses or surrenders[c] his own self? [26]If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory, and in the glory of the Father and of the holy angels. [27]But I tell you the truth: There are some who stand here who will in no way taste of death until they see the Kingdom of God."

The Lord's transfiguration

[28]About eight days after these sayings, Jesus took with him Peter, John, and James, and went up to the mountain to pray. [29]As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. [30]And behold, two men were talking with him, who were Moses and Elias (Elijah). [31]They appeared in glory and spoke of his departure,[d] which he was about to accomplish in Jerusalem.

[32]Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory and the two men who stood with him. [33]As Moses and Elias (Elijah)[e] were departing from him, Peter said to Jesus, "Master, it is good for us to be here! Let us make three tents: one for you, one for Moses, and one for Elias (Elijah)." He did not know what he was saying.

---

[a] Greek "he"

[b] Some manuscripts omit "daily"

[c] Or "forfeits/gives up"

[d] Literally, "exodus"

[e] Greek "they"

The journey to Jerusalem—Would-be disciples

51It came to pass, when the days were near for him to be taken up, that he resolutely set his face[b] to go to Jerusalem, 52and he sent messengers ahead of him.[c] They went and entered into a village of the Samaritans in order to make preparation for him. 53But the people did not receive him because he was heading for Jerusalem. 54When his disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven and destroy[d] them, just as Elias (Elijah) did?"

55But Jesus turned around and rebuked them: "You do not know of what kind of spirit you are.[e] 56The Son of Man did not come to destroy people's lives but to save them." And they went on to another village.

57Now it happened that as they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord!"

58Jesus said to him, "The foxes have holes, and the birds of heaven have nests, but the Son of Man has no place to lay his head."

59He said to another, "Follow me!"

But the man said, "Lord, allow me first to go and bury my father."

60But Jesus replied, "Leave the dead to bury their own dead. But you go and announce the Kingdom of God."

61Another also said, "I want to follow you, Lord, but first allow me to say goodbye to those who are at my house!"

62But Jesus said to him, "No one who has put his hand to the plow and looks back is fit for the Kingdom of God."

The seventy apostles

10 After these things, the Lord also appointed seventy[f] others and sent them two by two ahead of him[g] into every city and place where he was about to go. 2Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. 3Go on your ways,

---

[a] See also Luke 11:23

[b] Or "determined to go"

[c] Literally "before his face"

[d] Or "consume"

[e] Other manuscripts omit "you do not know of what kind of spirit you are." Here, PT is supported by codex Bezae (D) as well as by Epiphanius, Chrysostom, and Theodoret. CT omits "You do not know of what kind of spirit you are. For the Son of Man did not come to destroy people's lives but to save them."

[f] Other manuscripts read "seventy-two"

[g] Literally "before his face"

The Lord praises the Father

21 In that same hour, Jesus rejoiced in the Holy Spirit and said, “I confess[a]
you, O Father, Lord of heaven and earth[b], that you have hidden these
things from the wise and learned, and revealed them to little children. Yes,
Father, for doing so was well-pleasing in your sight. 22[c]All things have
been delivered to me by my Father. No one knows who the Son is, except
the Father, or who the Father is, except the Son, and those to whom the
Son chooses to reveal him.”

23 Turning to the disciples, Jesus said privately, “Blessed are the eyes which
see the things that you see! 24 For I tell you that many prophets and kings
desired to see what you see, but they did not see them; and to hear what
you hear, but they did not hear them.”

The greatest commandment—The parable of the good samaritan

25 Behold, an expert in the law stood up and put him to the test, saying,
“Teacher, what shall I do to inherit eternal life?”

26 Jesus answered, “What is written in the law? How do you read it?”

27 The man answered, “You shall love the Lord your God with all your
heart, with all your soul, with all your strength, and with all your mind;[d]
and your neighbor as yourself.”[e]

28 Jesus said to him, “You have answered correctly. Do this, and you will
live.”

29 But the lawyer, desiring to justify himself, asked Jesus, “And who is my
neighbor?”

30 Then Jesus answered, “A certain man was going down from Jerusalem to
Jericho when he fell into the hands of robbers. They stripped him of his
clothes and beat him. Then they went away, leaving him half dead. 31 By
chance, a certain priest was going down that way. But when the priest saw
him, he passed by on the other side. 32 In the same way, a Levite also came
to the place, but when he saw the beaten man, he [also] passed by on the
other side. 33 Now a certain Samaritan was traveling and arrived at the spot
where the man was. When the Samaritan saw the wounded man,[f] he was
moved with compassion, 34 came to him, and wrapped his wounds, pouring
on oil and wine. He placed the man on his own animal and brought him to

---

[a] The Greek ’Εξομολογοῦμαί may also be translated “bless, praise, acknowledge, thank”

[b] Compare Tobit 7:17

[c] MT reads “Turning to his disciples, he said” before “All things…”

[d] Deuteronomy 6:5

[e] Leviticus 19:18

[f] Greek “him”

Persistence in prayer

5He said to them, "Suppose ⌈that⌉ one of you has a friend. You go to this
friend's house at midnight and tell him, 'Friend, lend me three loaves of
bread! 6A friend of mine has come to me from a journey, and I have nothing
to set before him.' 7Then the one inside answers and says, 'Do not bother
me! The door is now shut and my children are with me in bed. I cannot get
up and give you anything!' 8I tell you, although he will not get up and give
⌈any loaves⌉ to him because they are friends, yet because of the requester's[a]
bold persistence, he will get up and give him as many as he needs.

9I tell you, keep asking, and it will be given you. Keep seeking, and you will
find. Keep knocking, and it will be opened to you. 10For everyone who asks
receives. Whoever seeks finds. To the one who knocks it will be opened.

11Who among you fathers, if your son asks for bread, will give him a
stone?[b] Or if a son asks for a fish, the father will not give him a snake
instead of a fish, will he? 12Or if a son asks for an egg, the father will not
give him a scorpion, will he? 13If you then, being evil, know how to give
good gifts to your children, how much more will your heavenly Father give
a good spirit[c] to those who ask him!"

A kingdom divided—Binding the strong man

14Jesus was casting out a demon which was mute, and when the demon had
gone out, the mute man spoke and the people were amazed. 15However,
some of them said, "He casts out demons by Beelzebul, the prince of the
demons!" 16Others put him to the test and asked from him a sign from
heaven. 17But Jesus, knowing their thoughts, said to them, "Every kingdom
divided against itself is brought to desolation. A house divided against
itself falls. 18If Satan is divided against himself, how will his kingdom
stand? For you say that I cast out demons by Beelzebul! 19But if I cast out
demons by Beelzebul, by whom do your children cast them out? Therefore,
they will be your judges. 20However, if it is by the finger of God that I cast
out demons, then the Kingdom of God has come to you!

21When a strong man is fully armed and guards his own house, his goods
are safe. 22But when someone stronger attacks him and overpowers him, he
takes away the armor in which the man trusted and divides up the spoils.[d]

23Whoever is not with me is against me! Whoever does not gather with me
scatters!

---

[a] Greek "his"

[b] CT omits the first part of the verse

[c] Most other manuscripts read "Holy Spirit" instead of "good spirit" (or "a holy spirit," since there is no definite article)

[d] Compare Revelation 12; 20

About the Pharisees

[37]Now as Jesus was speaking these things, a certain Pharisee asked him to have dinner with him. Jesus went in and reclined at the table. [38]When the Pharisee saw it, he was astonished that Jesus had not first washed himself before dinner. [39]But the Lord said to him, “You Pharisees clean the outside of the cup and platter, but your inside is full of extortion and wickedness. [40]You fools! Did not the one who made the outside also make the inside? [41]But as for what is inside you, be generous to the needy, and behold, all things will be clean to you. [42]But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass[a] justice and the love of God. You should have done these while not leaving the other undone. [43]Woe to you Pharisees! For you love the best seats in the synagogues and the greetings in the marketplaces. [44]Woe to you, scribes and Pharisees, hypocrites![b] You are like hidden graves, and people who walk over them do not ⸢even⸣ know it.”

[45]One of the experts in the law exclaimed, “Teacher, in saying this you insult us also.”

[46]Jesus said, “Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves will not even lift one finger to help carry those burdens! [47]Woe to you! For you build the tombs of the prophets, and your fathers killed them. [48]And so, you testify and consent to the works of your fathers! For they killed the prophets,[c] and you build their tombs. [49]Therefore, the wisdom of God also said, ‘I will send them prophets and apostles. Some of them they will kill and drive out[d], [50]so that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; [51]from the blood of Abel to the blood of Zachariah[e] who perished between the altar and the sanctuary.’ Yes, I tell you that this generation will be charged with this blood.[f] [52]Woe to you experts of the law! You have taken away the key to knowledge; you yourselves have not entered, and you have hindered those who were entering.”

[53]As he said these things to them, the scribes and Pharisees began a furious attack on him and tried to force answers from him on many questions.

---

[a] Or “neglect”

[b] CT omits “scribes and Pharisees, hypocrites”

[c] Greek “them”

[d] CT reads “persecute” instead of “drive out”

[e] Compare *Protoevangelium of James* but also Isaias (Isaiah) 8:2. The Orthodox tradition normally favors the identification of this Zacharias/Zachariah with the father of John the Baptist.

[f] Greek “it”

The rich fool

[16]Then Jesus told them a parable, saying, "The ground of a certain rich man produced in abundance. [17]He thought to himself, 'What will I do? I do not have room to store my crops!' [18]Then the man said, 'This is what I will do: I will pull down my barns, build bigger ones, and there I will store all my crops and my goods. [19]Then I will say to my soul, "Soul, you have many goods stored up for many years. Take your ease, eat, drink, and be merry!"'[a]

[20]But God said to him, 'You fool! Tonight your soul is demanded of you.[b] The things which you have prepared, to whom will they belong?' [21]This is how it is when someone amasses treasure for himself but is not rich toward God."

Anxiety—Reliance on God

[22]Jesus said to his disciples, "Therefore, I tell you not to be anxious about your life, what you will eat; or about your body, what you will wear. [23]No, life is more than food and the body is more than clothing! [24]Consider the ravens: they do not sow, they do not reap, they do not have a warehouse or barn, and [yet] God feeds them. And how much more valuable you are than birds! [25]Which one of you by worrying can add a single day to his life?[c] [26]If you are not able to accomplish even the smallest things, why then are you anxious about the rest? [27]Consider the lilies, how they grow. They do not toil or spin; yet, I tell you that even Solomon in all his glory was not arrayed like one of these. [28]But if this is how God clothes the grass of the field, which today is in the field and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? [29]Do not set your hearts on what you will eat and drink; do not be apprehensive. [30]It is the pagan world that runs after all these things, and your Father understands that you need them. [31]Seek rather the Kingdom of God and all these things will be added to you. [32]Do not be afraid, little flock, for your Father has been pleased to give you the Kingdom. [33]Sell your possessions and give to those in need. Make for yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief can reach and where moth cannot destroy. [34]For where your treasure is, there will your heart be also.

Well-prepared servants

[35]Be dressed in readiness[d] and keep your lamps burning. [36]Be like people waiting for their master[e] to return from the wedding feast, ready to open

---

[a] Compare Sirach 11:19

[b] Literally "they require your soul from you"

[c] Or "can add one cubit to his height?"

[d] Literally "let your loins be girded"

[e] Or "Lord" (κύριος)

Interpreting the signs of the time—Making peace with opponents

54Jesus also said to the multitudes, "When you see a cloud rising from the
west, you immediately say, 'A shower is coming,' and so it happens. 55When a
south wind blows, you say, 'There will be a scorching heat,' and it happens.
56You hypocrites! You know how to interpret the appearance of the earth
and sky, but how is it that you do not interpret this ⸢present⸣ time?

57Why do you not judge for yourselves what is right? 58For when you are
going with your adversary before the magistrate, as you are on the way, do
your utmost to be released from him, for fear that perhaps he will drag you
to the judge, and the judge might deliver you to the officer, and the officer
might throw you into prison. 59I tell you, you will by no means get out of
there, until you have paid the very last penny.[a] "

Call to repentance

13 At that time, some ⸢Jews⸣ were present who told Jesus about the
Galileans whose blood Pilate had mixed with their sacrifices.
2Jesus answered, "Do you think that these Galileans were worse sinners
than all the other Galileans, because they suffered such things? 3I tell you,
no, but unless you repent, you will all perish in the same way! 4Or those
eighteen who died when the tower in Siloam fell. Do you think that they
were worse offenders than all those who live in Jerusalem? 5I tell you, no,
but unless you repent, you will all perish as they did!"

The parable of the unproductive fig tree

6He then said this parable. "A certain man had a fig tree planted in his
vineyard. He came to look for fruit on it, but found nothing. 7He said to the
vine dresser, 'Behold, I have come looking for fruit on this fig tree for three
years, and found none. Cut it down! Why does it waste the soil?' 8The
gardener[b] answered, 'Lord, let it be for this year also, until I dig around it
and fertilize it. 9If it bears fruit, fine; but if not, after that, you can cut it
down.'"

The healing of crippled woman on the Sabbath

10Jesus was teaching in one of the synagogues on the Sabbath day.
11Behold, there was a woman who had had a spirit of infirmity for eighteen
years. She was bent over and could not straighten herself up. 12When Jesus
saw her, he called her, and said to her, "Woman, you are freed from your

---

[a] Literally "lepton." A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.

[b] Greek "he" (a reference to the vine dresser or gardener)

and they will have a place[a] in the Kingdom of God. 30 And behold, some are
last who will be first and some are first who will be last."

Herod wants to kill the Lord—Lament over Jerusalem

31 On that same day, some Pharisees came and said to Jesus,[b] "Leave this
place and go somewhere else, for Herod wants to kill you!"

32 Jesus replied, "Go and tell that fox, 'Behold, I cast out demons and
perform cures today and tomorrow, and the third day I fulfill my end.[c]
33 Nevertheless, I must go on my way today and tomorrow and the next
day, for it cannot be that a prophet should perish outside of Jerusalem.'

34 Jerusalem, Jerusalem, [the one] that kills the prophets and stones those
who are sent to her! How often have I longed to gather your children
together, as a hen gathers her brood under her wings, and you were not
willing! 35 Behold, your house is left to you desolate! I tell you, you will not
see me, until [the time] comes when you say, 'Blessed is he who comes in
the Name of the Lord!'"[d]

The healing of a man with dropsy on the Sabbath day

14 Now it happened that Jesus went into the house of one of the
rulers of the Pharisees on a Sabbath to eat bread, and they were
watching him [closely]. 2 And behold, a certain man who had swollen arms
and legs[e] was [standing] in front of him. 3 Jesus answered and spoke to the
experts in the law and to the Pharisees, saying, "Is it lawful to heal on the
Sabbath?"

4 But they remained silent.

So taking hold of the man, Jesus healed him and sent him away. 5 He
answered them, "Which of you, if your son[f] or ox falls into a well on a
Sabbath day, would not immediately pull it out?"

6 And they could not answer him regarding these things.

Seating at banquets: about self-exaltation

7 When Jesus noticed how people chose the best seats, he told the guest a
parable, saying, 8 "When you are invited by anyone to a marriage feast, do
not sit in the best seat. It could be that someone more honorable than you

---

[a] Literally "sit down"

[b] Greek "him"

[c] Or "reach my purpose"

[d] Psalm 118:26/117 LXX

[e] Literally "hydropsy"

[f] TR reads "donkey" instead of "son"

About discipleship

25Great crowds were now traveling with him. He turned and said to them,
26"Anyone who comes to me and does not disregard[a] his own father,
mother, wife, children, brothers, and sisters—yes, and his own life also—
cannot be my disciple. 27And whoever does not bear his own cross and
follow me cannot be my disciple. 28For which of you, desiring to build a
tower, does not first sit down and count the cost, to see if he has enough to
complete it? 29Otherwise, when he has laid a foundation and is not able to
finish, everyone who sees would begin to mock him, 30saying: 'This fellow
began to build and he was not able to finish!' 31Or what king, as he goes to
encounter another king in war, does not first sit down and consider
whether he is able with ten thousand [troops] to meet the one who comes
against him with twenty thousand [troops]? 32If he cannot, while the other
[king] is still far away, he sends an embassy and asks for the conditions of
peace. 33In the same way, any one of you who does not renounce all that he
has cannot be my disciple.

About salt

34Salt is good, but if it becomes tasteless, what can make it salty again? 35It
is fit neither for the soil nor for the manure pile and it is thrown out!
Anyone who has ears for listening should listen!"

The parable of the lost sheep

15 Now all the tax collectors and sinners were coming close to him to
hear him. 2But the Pharisees and scribes began to grumble, saying,
"This man welcomes sinners and eats with them!"

3So Jesus told them this parable. 4"Which one of you, if you had one
hundred sheep and lost one of them, would not leave the ninety-nine in the
wilderness and go after the one that was lost, until he finds it? 5And when
he has found it, he carries it on his shoulders, rejoicing! 6Coming home, he
calls together his friends and neighbors, telling them, 'Rejoice with me, for
I have found my sheep which was lost!' 7I tell you that in the same way,
there will be more joy in heaven over one sinner who repents than over
ninety-nine righteous who need no repentance.

The parable of the lost coin

8Or what woman, if she had ten drachma[b] coins and lost one,[c] would not
light a lamp, sweep the house, and look hard until she finds it? 9And when
she has found it, she calls together her friends and neighbors, saying,

---

[a] Or literally "hate"

[b] A drachma coin was worth about 2 days wages for an agricultural laborer.

[c] Greek text adds "drachma coin"

celebrate with my friends. 30But when this, your son, arrived, he who has devoured your living with prostitutes, you killed the fattened calf for him.'

31The father said to him, 'Son, you are always with me, and all that is mine is yours! 32But it was fitting to celebrate and to rejoice, for this, your brother, was dead, and is alive again. He was lost and is found!'"

The parable of the dishonest yet wise manager

16 Jesus also said to his disciples, "There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. 2He called his manager and told him, 'What is this that I hear about you? Give an accounting of your stewardship, for you can no longer be [my] steward.'

3The manager said within himself, 'What will I do, seeing that my lord is taking away the management position from me? I do not have strength to dig! I am ashamed to beg! 4I know what I will do, so that when I am removed from management, people[a] may receive me into their houses.' 5Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe to my lord?' 6The man replied, 'A hundred measures[b] of oil.' The manager said to him, 'Take your bill, sit down quickly and write fifty.' 7Then he said to another, 'How much do you owe?' That one replied, 'A hundred cors[c] of wheat.' And the manager said to him, 'Take your bill, and write eighty.'

8His master[d] praised the dishonest manager because he had acted wisely, for the children of this world are wiser than the children of the light in [dealing with] their own kind. 9I tell you, make for yourselves friends by means of unrighteous mammon[e], so that when you fail,[f] you may be received into the eternal dwellings. 10Whoever is faithful in a very little is also faithful in much. Whoever is dishonest in very little is also dishonest in much. 11Therefore, if you have not been faithful with unrighteous mammon, who will entrust you with true riches? 12If you have not been faithful in what belongs to another, who will give you what is your own? 13No servant can serve two masters, for either he will hate one and love the other; or else he will be attached to one and despise the other. You cannot serve God and mammon."

---

[a] Greek "they"

[b] 100 batos is about 395 liters or 104 gallons

[c] 100 cors = about 3,910 liters or 600 bushels

[d] Or "lord"

[e] "Mammon" refers to riches or a false god of wealth

[f] CT reads "when it fails"

Things that cause sin—About forgiveness

17 Jesus told his disciples, "It is impossible that no occasions of stumbling should come, but woe to the one through whom they come! 2It would be better for such a person to have a millstone hung around the neck and be thrown into the sea, rather than to cause any of these little ones to stumble. 3Be careful! If your brother sins against you, rebuke him. If he repents, forgive him. 4If he sins against you seven times in the day, and comes back seven times, saying: 'I repent!' you must forgive him."

Faith like mustard seed

5The apostles also said to the Lord, "Increase our faith!"

6The Lord said, "If you have faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted and transplanted into the sea,' and it would obey you!

The attitude of a servant

7Now who is there among you, having a slave plowing or sheepherding, that will say when that slave[a] returns from the field, 'Come at once and sit down at the table.' 8Instead, will you not tell him, 'Prepare my supper, clothe yourself properly, and serve me while I eat and drink. Afterwards, you may eat and drink'? 9Does the master[b] thank that slave because he did the things that were commanded? I think not![c] 10So you also, when you have done all those things which you are commanded [to do], say, 'We are unworthy slaves; we have [only] done our duty!'"

The healing of ten lepers

11As Jesus was on his way to Jerusalem, it happened that he was passing between [the borders of] Samaria and Galilee. 12As he entered into a certain village, ten men who were lepers met him, and they stood at a distance. 13They lifted up their voices, saying, "Jesus, Master, have mercy on us!"

14When Jesus saw them, he told them, "Go and show yourselves to the priests." And it happened that as they went, they were cleansed. 15One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. 16He fell on his face at Jesus' feet, giving him thanks; and this man was a Samaritan. 17Jesus said, "Were not ten cleansed? But where are the nine [others]? 18Was no one found who came back to glorify God,

---

[a] Greek "he"

[b] Greek "he"

[c] "I think not" is omitted in some manuscripts (CT)

a judge who did not fear God and did not care ⸢about anyone⸣. 3A widow
lived in that city, and she often came to him, saying: 'Defend me from my
adversary!' 4For a time, he would not ⸢do anything⸣, but after a while, he
said to himself, 'Although I neither fear God nor care for anyone, 5yet
because this widow is bothering me, I will defend her, or else she will wear
me out[a] by her continual visits.'"

6The Lord said, "Listen to what the unrighteous judge has to say! 7Will not
God grant justice to his elect who are crying out to him day and night,[b]
although he exercises patience regarding them?[c] 8I tell you that he will
avenge them quickly! And yet, when the Son of Man comes, will he find
faith[d] on the earth?"

The parable of the Publican and the Pharisee

9Jesus[e] also spoke this parable to certain people who were convinced of
their own righteousness and who despised everyone else.

10"Two men went up into the temple to pray; one was a Pharisee, and the
other was a Publican.[f] 11The Pharisee, standing by himself, prayed like this:
'God, I thank you that I am not like the rest of men, dishonest,
unrighteous, adulterers, or even like this tax collector. 12I fast twice a week;
I give tithes of all that I earn.' 13But the tax collector, standing far aside,
would not even lift up his eyes to heaven. Instead, he beat his breast,
saying, 'God, be merciful to me, a[g] sinner!' 14I tell you, this man, rather than
the other, went down to his house justified. For everyone who exalts
himself will be humbled, but the one who humbles himself will be exalted."

About children and the Kingdom

15People were also bringing their infants to him, so that Jesus might lay
hands[h] on them. But when the disciples saw this, they rebuked them.
16Jesus summoned his disciples and told them, "Allow the little children to
come to me, and do not hinder them, for the Kingdom of God belongs to
such as these. 17Amen, I tell you: whoever does not receive the Kingdom of
God like a little child will in no way enter into it."

---

[a] Literally "blacken the face," which may also mean "come and attack"

[b] Compare Revelation 6:9-10

[c] Or "even though he still delays to help them?" (NJB), "Will he delay long in helping them?" (NRSV)

[d] Litterally "the faith"

[e] Greek "he"

[f] Or "tax collector." The word "Publican" is used in the opening verse since it is still frequent in Orthodox usage

[g] Literally "the sinner"

[h] Or "touch"

34However, they understood none of these things. What Jesus was saying
was concealed from them, and they did not understand the things that were
said.

The healing of a blind man

35As Jesus[a] was approaching Jericho, a certain blind man sat by the road,
begging. 36Hearing a crowd going by, he asked what this meant. 37People
told him that Jesus of Nazareth was passing by. 38He began to cry out,
"Jesus, son of David, have mercy on me!" 39Then those who led the way
rebuked him, ordering him to be quiet. But the blind man[b] cried out all the
more, "Son of David, have mercy on me!"

40Standing still, Jesus commanded that the blind man[c] be brought to him.
When the man had come near, Jesus asked him, 41"What do you want me to
do?"

The man replied, "Lord, that I may see again!"

42Jesus said to him, "Receive your sight. Your faith has healed[d] you."

43Immediately, the man received his sight and began to follow Jesus,
glorifying God. When all the people saw this, they praised God.

Zacchaeus the tax collector

19 Jesus entered Jericho and was passing through town. 2There was a
man named Zacchaeus who was a chief tax collector, and he was
rich. 3He was trying to see who Jesus was, and could not because of the
crowd, for he was short. 4He ran on ahead and climbed up into a sycamore
tree to see Jesus, who was [about] to pass that way. 5When Jesus came to
the place, he looked up, saw Zacchaeus, and said to him, "Zacchaeus, hurry
and come down, for today I must stay at your house!" 6He hurried, came
down, and received Jesus with joy. 7But when the people saw it, they all
grumbled, saying, "He has gone in to stay with a man who is a sinner!"

8Zacchaeus stood up and said to the Lord, "Behold, Lord, half of my goods I
give to the poor. And if I have wrongfully obtained money from anyone, I
restore four times as much!"

9Then Jesus said to him, "Today, salvation has come to this house, because
he, too, is a son of Abraham. 10For the Son of Man came to seek and to save
what was lost."

---

[a] Greek "he"

[b] Greek "he"

[c] Greek "he"

[d] Greek σέσωκέ (may also mean "saved/rescued /delivered/healed")

from him. 27As for those enemies of mine who did not want me to reign
over them, bring them here and kill them before me.'"

The Entrance into Jerusalem

28Having said these things, Jesus went on ahead, going up to Jerusalem.
29And it so happened that when he approached Bethsphage[a] and Bethany, at
the mountain that is called Olivet, he sent two of his disciples, 30saying,
"Go your way into the village on the other side. There, as you enter, you
will find a colt tied up, on which no one has ever sat. Untie it, and bring it.
31If anyone asks you, 'Why are you untying it?' reply, 'The Lord needs it!'"

32Those who were sent went away and found the colt standing[b] just as
Jesus[c] had told them. 33As they were untying the colt, its owners asked
them, "Why are you untying the colt?" 34They replied, "The Lord needs it!"
35They brought it to Jesus, and having thrown their cloaks on the colt, they
set Jesus on ⌜it⌝. 36As he went, they ⌜also⌝ spread their cloaks in the way.
37As Jesus was now approaching, at the descent of the Mount of Olives, the
whole multitude of the disciples began to rejoice and praise God with a
loud voice for all the deeds of power which they had seen. 38⌜They were⌝
saying, "Blessed is he who is coming, a King in the Name of the Lord![d]
Peace in heaven, and glory in the highest!"

39And from the multitude, some of the Pharisees said to Jesus, "Teacher,
rebuke your disciples!"

40But he answered them, "I tell you that if these were silent, the stones
would cry out!"

The Lord weeps over Jerusalem

41As Jesus[e] was drawing near, he saw the city and began to weep over it,
42saying, "If you, even you, had today recognized what is for your peace!
But now those things[f] are hidden from your eyes! 43For the days will come
upon you when your enemies will throw up a fortification around you,
surround you, and hem you in on every side. 44They will crush you and
your children within you to the ground. They will not leave in you one
stone ⌜standing⌝ on another, because you did not know the time of your
visitation."

---

[a] CT and TR read "Bethpage" instead of "Bethsphage"

[b] Other manuscripts omit "the colt standing"

[c] Greek "he"

[d] Psalm 118:26/117 LXX

[e] Greek "he"

[f] Greek "they"

14But when the farmers saw him, they reasoned among themselves, saying:
'This is the heir! Come, let us kill him, so that the inheritance may be ours.'
15So, they threw him out of the vineyard, and killed him. Now what will the
lord of the vineyard do to them? 16He will come and destroy these farmers,
and he will give the vineyard to others."

When the people[a] heard this, they exclaimed, "May it never be!"

17But Jesus looked at them and said, "Then what is this that is written:

> *'The stone which the builders rejected*
> *Has become the chief cornerstone?'*[b]
> *18Everyone who falls on that stone will be broken to pieces,*
> *and it will crush to dust whoever it falls on.*

About paying taxes to Caesar

19The chief priests and the scribes were looking for a way to lay hands on
him that very hour, but they feared the people because they knew that he
spoke parables against them. 20They watched him and sent out spies who
pretended to be righteous in order to trap him in something he might say,
so that they might hand him over to the power and authority of the
governor. 21They asked him, "Teacher, we know that you say and teach
what is right, and that you are not partial to anyone but truly teach the
way of God. 22Is it lawful for us to pay taxes to Caesar, or not?"

23But Jesus perceived their trickery and said to them, "Why are you testing
me?[c] 24Show me a denarius! Whose image and inscription are on it?"

They answered, "Caesar's."

25So Jesus said to them, "Then give to Caesar what belongs to Caesar, and
⸢give⸣ to God what belongs to God!"

26And they were not able to ensnare him in his words before the people.
They marveled at his answer and remained silent.

The Sadducees question the resurrection

27Some of the Sadducees came to him, those who say there is no
resurrection. 28They asked him, "Teacher, Moses wrote to us that if a man
dies having a wife and he dies without children, his brother should take the
wife and raise up a posterity for his brother. 29There were therefore seven
brothers: the first took a wife and died childless. 30The second took her as
wife,[d] and he ⸢also⸣ died childless. 31The third took her, and likewise all

[a] Greek "they"

[b] Psalm 118:22/117 LXX

[c] CT omits "Why are you testing me?"

[d] CT omits the second part of this verse and continues with verse 31

Destruction of the temple foretold—The signs of the end

5As some were talking about the temple and how it was adorned with
beautiful stonework and votive offerings, Jesus[a] said, 6"As for these things
which you see, the days will come when not one stone will be left here
[standing] on another that will not be thrown down!"

7Then they asked him, "Teacher, so when will these things take place?
What is the sign that these things are about to happen?"

8Jesus replied, "Watch out that you do not get led astray, for many will
come in my Name, saying: 'I am he[b],' and, 'The time is at hand!' Do not
follow them! 9When you hear of wars and insurrections,[c] do not be
terrified, for these things must happen first, but the end will not come right
away." 10Then he said to them, "Nation will rise against nation, and
kingdom against kingdom. 11There will be great earthquakes, famines, and
plagues in various places. There will be fearful events[d] and great signs from
heaven.

Coming persecutions

12But before all these things [happen], you will be placed under arrest and
be persecuted; you will be handed over to synagogues and prisons, and
brought before kings and governors for my Name's sake. 13But it will turn
out for you as an occasion to bear witness. 14Therefore, settle it in your
hearts not to ponder in advance how to answer, 15for I will give you a
mouth and wisdom which all your adversaries will not be able to contradict
or withstand. 16You will be handed over even by parents, relatives, friends,
and brothers. Some of you will be put to death.[e] 17You will be hated by all
for my Name's sake, 18yet not a hair of your head will perish. 19By your
endurance [f]acquire your lives.

The fall of Jerusalem foretold—The time of the Gentiles

20But when you see Jerusalem surrounded by armies, then know that its
desolation is at hand. 21Then let those who are in Judea flee to the
mountains! Let those who are in the midst of her depart! Let those who are
in the countryside not enter in [the city]. 22For these are days of
vengeance,[g] so that all things which are written may be fulfilled. 23But woe
to those who are pregnant and to those who nurse infants in those days!

---

[a] Greek "he"

[b] Or "I AM"

[c] Or "disturbances/disorder/revolutions"

[d] Or "terrors/awesome sights"

[e] Acts 12:1-2

[f] CT adds "you will" before "aquire"

[g] Or "retribution"

priests and scribes[a] and officers of the guard about how he might deliver
Jesus[b] to them. 5They rejoiced and agreed to give him money. 6Judas
agreed and began to look for an opportunity to deliver him to them when
there would be no crowd.

Preparations for the Passover—The Lord's Supper or Eucharist

7Then the day of unleavened bread came, on which the Passover must be
sacrificed. 8So Jesus sent Peter and John, saying, "Go and prepare the
Passover for us, that we may eat [the Passover meal]."

9They asked him, "Where do you want us to make preparations?"

10Jesus replied, "Behold, when you have entered into the city, a man
carrying a pitcher of water will meet you. Follow him into the house which
he enters. 11Then tell the master of the house, 'The Teacher says to you,
"Where is the guest room where I may eat the Passover with my
disciples?"' 12He will show you a large, furnished upper room. Make
preparations there."

13They went, found things as Jesus had told them, and made preparations
for the Passover. 14When the hour had come, he sat down with the Twelve
apostles. 15He said to them, "With fervent desire I have desired to eat this
Passover with you before I suffer, 16for I tell you, I will no longer eat[c] of it
until it is fulfilled in the Kingdom of God." 17Then, taking a cup and having
given thanks, he said, "Take this, and share it among you, 18for I tell you, I
shall not drink from the fruit of the vine until the Kingdom of God comes."

19And having taken bread[d] and given thanks, he broke it and gave [it] to
them, saying, "This is my body[e] which is given for you. Do this in memory[f]
of me." 20Likewise, he took the cup after supper, saying, "This cup is the
new covenant in my blood, which is to be poured out for you. 21But behold,
the hand of the one who betrays me is with me at the table. 22And the Son
of Man indeed is going, as it has been determined, but woe to that man
through whom he is betrayed!"

23Then they began to discuss among themselves which of them it was who
would do this thing.

---

[a] Other manuscripts omit "and scribes"

[b] Greek "him"

[c] Some manuscripts read "not eat." The use of "no longer," however, would seem to suggest that the Last Supper was a Passover/Seder meal, which is disputed.

[d] The Greek word ἄρτον always refers to a leavened loaf in the New Testament. This seems to indicate that the Last Supper was not the Passover meal (see John 18:28).

[e] Codex Bezae (D) and the old Latin omit the rest of the verse after "this is my body"

[f] The Greek word ἀνάμνησιν often conveys the idea of memorial sacrifice and invocation in the Septuagint.

The agony in the garden

39Jesus came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him. 40Having arrived at the place, he said to them, "Pray that you do not enter into temptation!"

41He then withdrew from them about a stone's throw ⸢away⸣, knelt down and prayed, 42saying, "Father, if you are willing, take this cup away from me. Nevertheless, not my will, but yours, be done."

43And an angel from heaven appeared to him, strengthening him. 44Being in agony, he prayed ⸢even⸣ more intensely, and his sweat became like great drops of blood falling down on the ground.[a]

45When he rose up from his prayer, he came to the disciples and found them sleeping because of sheer grief. 46He said to them, "Why do you sleep? Rise and pray that you may not enter into temptation!"

The Lord's betrayal and arrest in the garden

47While he was still speaking, behold, a multitude ⸢came⸣, and the one who was called Judas, one of the Twelve, was leading them. He came near to Jesus to kiss him. <This is the sign he had given them, saying, "Whoever I will kiss is the one.">[b] 48but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

49When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" 50And one of them struck the slave of the high priest, cutting off his right ear.

51But Jesus said, "Let me at least do this"[c]—and he touched the servant's ear, and healed him. 52Then Jesus said to the chief priests, captains of the temple, and presbyters who had come against him, "Have you come out as against someone leading a rebellion, with swords and clubs? 53When I was with you in the temple every day, you did not stretch out your hands against me! But this is your hour, and the power of the darkness."

Peter's threefold denial

54They arrested him and led him away, and brought him into the high priest's house. But Peter followed from a distance. 55When people[d] had kindled a fire in the middle of the courtyard and sat down together, Peter also sat among them. 56A certain servant girl saw him as he sat in the light, and looking intently at him, she exclaimed, "This man also was with him!"

---

[a] CT considers 43 and 44 as an interpolation and places this section in double brackets

[b] Other manuscripts omit this sentence, a harmonization of Matt 26:48 and Mark 14:30

[c] Or possibly "No more of this!" (literally: "Suffer ye thus far" in YLT)

[d] Greek "they"

man perverting the nation, forbidding to pay taxes to Caesar, and saying that he himself is Christ, a king."

3So Pilate questioned him, saying, "Are you the King of the Jews?"

Jesus replied, "You say it."

4Pilate said to the chief priests and to the crowd, "I find no basis for a charge against this man."

5Still, they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee [and] even to this place." 6But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. 7When he found out that Jesus was from Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

8Now when Herod saw Jesus, he was extremely glad because he had desired to see him for a long time as he had heard many things about him, and he hoped to see some miracle done by him. 9He questioned Jesus with many words, but Jesus gave no reply. 10[Meanwhile], the scribes and the chief priests stood by, vehemently accusing him. 11Then Herod and his soldiers humiliated and mocked Jesus.[a] Dressing him in a luxurious robe, they sent him back to Pilate. 12And Herod and Pilate became friends that very day, [although] before this, they had been enemies.

Pilate condemns the Lord to be crucified

13Pilate called together the chief priests, the rulers, and the people. 14He said to them, "You brought this man to me as someone who perverts the people, and behold, I did not find this man guilty of any of your charges against him. 15Neither has Herod, for I sent you back to him[b]. As you can see, this man has done nothing worthy of death! 16Therefore, I will punish him and [then] release him."

17<Now Pilate had to release one prisoner to them at the feast.>[c] 18But they all cried out together, saying, "Away with this man! Release Barabbas to us!"19This one had been thrown into prison for a certain rebellion[d] in the city, and for murder.

20Then Pilate addressed them once more, desiring to release Jesus. 21But they shouted, saying, "Crucify! Crucify him!"

---

[a] Greek "him"

[b] CT reads "for he sent him back to us" instead of "for I sent you back to him"

[c] CT omits verse 17 which may be an ancient marginal annotation. It is present in many manuscripts (א W Δ, Θ, Ψ, *f*1, *f*13, Byzantine; in D it is placed after 23:19) but missing in some very important authorities (𝔓75, A, B, L).

[d] Or "uprising"

36The soldiers also mocked him, coming up to him, offering him vinegar,
37and saying, "If you are the King of the Jews, save yourself!"

38An inscription was also written over him in letters of Greek, Latin, and
Hebrew, "This is the king of the Jews."

39One of the criminals who hanged there began to insult Jesus,[a] saying, "If
you are the Christ, save yourself and us as well!"

40But the other spoke up and rebuked him, saying, "Do you not even fear
God, since you are under the same condemnation? 41We indeed [are
punished] justly, because we are receiving the due reward for our deeds,
but this man has done nothing wrong." 42He then said to Jesus, "Lord,[b]
remember me when you come in[c] your Kingdom."

43And Jesus said to him, "Amen, I tell you: today, you will be with me in
Paradise."[d]

The Lord's death and burial

44It was about the sixth hour,[e] and darkness came over the whole land[f] until
the ninth hour,[g] 45because the sun's light failed. And the veil of the
sanctuary was torn in two. 46Crying with a loud voice, Jesus said, "Father,
into your hands I commit my spirit!" Having said this, he breathed his last.

47When the centurion saw what had taken place, he glorified God, saying,
"Certainly, this was a righteous man." 48And all the multitudes that had
come together to this sight, seeing what had happened, returned home
beating their breasts. 49But all those who knew Jesus[h] and the women who
had followed with him from Galilee stood at a distance, watching these
things.

50And behold, there was a man named Joseph, who was a member of the
council, a good and righteous man 51(who had not consented to their
counsel and deed). He was from Arimathaea, a city of the Jews, and he was
also waiting for the Kingdom of God. 52This man went to Pilate and asked
for Jesus' body. 53He took it down, wrapped it in a linen shroud and laid
him in a tomb that was cut in stone, where no one had ever been laid. 54It
was the [day of the] Preparation,[i] and the Sabbath was drawing near.

---

[a] Greek "him"

[b] CT reads "then he said, "Jesus, remember me…"

[c] Or "into"

[d] Compare 16:22; 10:5 and note

[e] The day began with sunset and time was counted from sunrise, so the sixth hour was about noon.

[f] Or "earth." This was confirmed by Thallus and Phlegon of Tralles to extend as far as Asia Minor.

[g] 3:00 pm

[h] Greek "him"

[i] Greek παρασκευῆς

18One of them, whose name was Cleopas, answered him, "Are you the only
stranger[a] in Jerusalem who does not know what has happened there in
these days?"

19"What things?" he asked to them.

They replied, "The things concerning Jesus, the Nazarene! He was a
prophet mighty in deed and word before God and all the people; 20and how
the chief priests and our rulers delivered him up to be condemned to death,
and had him crucified. 21But we were hoping that he was the one who
would redeem Israel. Indeed, besides all this, today is the third day since
these things have taken place. 22Also, certain women of our company have
puzzled[b] us: having arrived early at the tomb, 23they did not find his body.
And they came back saying that they had also seen a vision of angels who
said that he was alive! 24Some of us went to the tomb, and found it just as
the women had said, but they did not see him."

25He said to them, "You foolish men! So slow of heart to believe in all that
the prophets have spoken! 26Did not the Christ have to suffer these things
and enter into his glory?" 27And beginning with Moses and all the
prophets, he explained to them in all the Scriptures the things concerning
himself. 28As they were approaching the village where they were going, he
acted like he would continue on his way.

29"Stay with us!" they urged him, saying, "It is almost evening, and the day
is almost over!"

So he went in to stay with them. 30Now it happened that when he had sat
down at the table with them, he took the bread and gave thanks. Breaking
it, he gave it to them. 31And their eyes were opened; they knew[c] him, and he
vanished out of their sight. 32Then they said to one another, "Were not our
hearts burning within us while he spoke to us along the way, and while he
opened the Scriptures to us?" 33They rose up that very hour, returned to
Jerusalem, and found the eleven gathered together and [also] those who
were with them. 34They were saying, "The Lord is risen indeed, and he has
appeared to Simon!" 35Then the two related what had happened along the
way, and how they had recognized him in the breaking of the bread.

Appearance to the disciples

36As they were saying these things, Jesus himself stood among them[d] and
said to them, "Peace be to you!"

---

[a] Or "foreigner"

[b] Or "amazed"

[c] Or "recognized"

[d] Codex Bezae (D) and various old Latin witnesses omit "and said to them, 'Peace be to you'"



The Hospitality of Abraham

Andrei Rublev: Old Testament Trinity (c. 1410 CE; originally at the Holy Trinity Cathedral at the St. Sergius Holy Trinity Monastery; presently held the Tretyakov Gallery, Moscow)

INTRODUCTION TO THE GOSPEL OF JOHN

AUTHORSHIP AND DATE

The gospel itself is anonymous but the author is identified as "the disciple whom Jesus loved" (21:20). In spite of modern speculations to the effect that this "disciple" may have been Lazarus (11:3,36), an entire community or someone else, the consistent and reliable tradition of the early Fathers is that John of Zebedee was in fact the apostolic origin of the Gospel which now bears his name. There are indications that the author may have been a (Jewish) priest,[a] a view which is not incompatible with John's occupation as a fisherman and which harmonizes well with the focus of the Gospel (Jerusalem, Feasts, Temple). In the late second century, St. Polycrates of Ephesus evoked the not-so-distant memory of the Apostle John with these words:

> There is also John, who leaned on the Lord's breast who was a priest wearing the *petalon* (high-priestly miter or crown), a witness and a teacher, and he sleeps at Ephesus.[b]

Early Christians (including Theophilus of Antioch, Irenaeus of Lyons and Clement of Alexandria) have handed down a consistent tradition indicating that John would have written his gospel in Ephesus, around the year 96.[c] Based on internal evidence (such as 5:2 "there *is* in Jerusalem"), some scholars also deem it possible that the fourth gospel was written before the year 70 AD and completed (or published, or released to other Churches) at a later time.

As we shall see in our mention of the parallelism between Jacob/Israel and Jesus, as well as the successive theme of Joseph (of Genesis) and the Beloved Disciple, there seems to be an intentional focus on a symbolic and anonymous authorship. This is of course consistent with the unnamed authorship of the other gospels and serves to draw the reader's attention on the one who is seen in glory—Jesus—as opposed to the one who bears witness.

On the basis of linguistic data, a few scholars have suggested that the fourth gospel may have been originally written in Aramaic/Hebrew or directly in Greek but with an Aramaic/Hebrew mind. However, we shall

---

[a] See Introduction to Revelation

[b] Eusebius—*Ecclesiastical History*, 3.31.2-51

[c] See also Introduction to Revelation for further discussion of the dating issue



Left:

A representation of Jacob's vision where the ladder is understood as the Temple

The high priestly theme is also connected with the gospel's interest in the Temple or House of God, which is ultimately revealed as the Body of Christ (John 2:16-21).

Jesus and Jacob—Wisdom for the Journey

From this emphasis on the Temple or House of God (Bethel in Hebrew), we discover that this priestly theme of divine ascent (and descent) is echoed in the Gospel's parallelism between Jacob-Israel and Jesus.

Jacob—Israel	Jesus Christ
"He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it." (Gen. 28:12)	"[Jesus] saith to [Nathaniel]: Amen, amen, I say to you, you shall see the heaven opened and the angels of God ascending and descending upon the Son of man." (John 1:51)

the fullness of truth and intimacy of the Holy Spirit manifested by the beloved disciple. Sonship is expressed by the "closeness to the bosom,"[a] as is the privilege of that disciple:

> One of his disciples, whom Jesus loved, was lying close to the breast of Jesus. [24]So Simon Peter beckoned to him and said, "Tell us who it is of whom he speaks." [25]So lying thus, close to the breast of Jesus, he said to him, "Lord, who is it?"

Hence, even Peter, the Rock who may perhaps be compared to Judah[b] must ask this 'Joseph-like' disciple to obtain the great secret of the Lord's betrayal. It is this same disciple who first believed that Jesus had risen from the dead (20:4-8) and who recognized the risen Lord on the lake side (21:7).

As Joseph Grassi suggests: "the gospel descriptions envisage a father-son relationship modeled on that between Jesus and his own Father… Putting it all together, we would have the succession: God the Father—beloved son Jesus—beloved disciple and son."[c]

This is also a way to understand the entrusting of Mary to the disciple and of the disciple to the Lord's mother. The sonship relationship is thus continued and the mother of the Lord is again the icon of Wisdom, as in Revelation 12.

Genesis and Creation recapitulated

As in Revelation, the patterns of the Old Testament are continued and fulfilled: John 1 is symmetrical to Genesis 1 and culminates in the Lord's baptism which marks the beginning of the New Creation:

Old Creation—Temporal	**New Creation—Eternal**
"In the beginning"[d] (Gen. 1:1)	"In the beginning" (John 1:1)
"The Spirit of God moved over the water" (Gen. 1:1)	"I have seen the Spirit coming down, as a dove, out of heaven, and it remained on him" (John 1:32)
"And God said…" (Gen. 1:3)	"a voice came from heaven which said" (Luke 3:22)

[a] This theme starts with 1:18: "The unique Son who is in the bosom of the Father, he has explained him"

[b] In the words of Joseph Grassi, "the holder of external authority." Grassi is the author of the remarkable *Secret Identity of the Beloved Disciple* which provided important information for this section. See Appendix B.

[c] Ibid., p. 52

[d] Greek ἐν ἀρχῇ in LXX as in John 1:1

1) The Wedding Feast at Cana (2:1-12)

2) The raising of the dying son (4:46-54)

3) The Sabbath healing at Bethseda (5:1-16)

4) Multiplication of bread / Bread of Life (6:1-71)

5) The Sabbath healing of the blind man (9:1-41)

6) The raising of Lazarus (11:1-41)

7) Blood and Water from the side (19:31-37)



The Great High Priest

Contemporary – Greek Style

(ACCORDING TO) JOHN
(KATA IΩANNHN)

Prologue: The Logos/Word of God

1 In the beginning was the Word,[a] and the Word was with God, and the Word was {what} God[b] {was}. 2This one was in the beginning with God. 3All things came into being through him, and without him, nothing came into being that has come into being.[c] 4In him was life, life that was the light of mankind. 5The light shines in the darkness, and the darkness has not overcome[d] it. 6There came a man, sent from God, whose name was John. 7John came as a witness, to bear witness to the light, so that all might believe through him. 8He was not the light, but ⸢he was sent⸣ to bear witness to the light. 9The true light who enlightens everyone was coming into the world.

10He was in the world, and the world had come into existence through him, and the world did not recognize[e] him. 11He came to his own ⸢people⸣, and those who were his own did not receive[f] him. 12But as many as received him, to them he gave the ability[g] to become God's children, to those who believe in his Name. 13They[h] were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

---

[a] The Greek word Logos (λόγος) is traditionally translated as "Word." French translations sometimes use "Verb" which has a dynamic quality. The English "Message" or "Expression of the Mind" may also be appropriate attempts to convey the nuance of the Greek concept. The Jewish-Alexandrian theologian and philosopher Philo wrote extensively about the Logos in ways that are reminiscent of NT theology. For instance, his teaching that "For the Logos of the living God being the bond of every thing, as has been said before, holds all things together, and binds all the parts, and prevents them from being loosened or separated" echoes Colossians 1:17.

[b] Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a qualitative sense for *theos*. The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God… *homoousion* with the Father."

[c] Compare Wisdom 9:1

[d] The word translated "overcome" (*katelaben*) can also be translated "comprehended." It may refer to getting a grip on an enemy to defeat him.

[e] Or "know"

[f] The Greek also conveys the idea of "choosing/taking hold of/taking advantage of"

[g] Greek ἐξουσίαν—or "right/privilege"

[h] A few manuscripts and ancient writers read "he" instead of "they" in reference to the incarnate Logos.

28 These things took place in Bethany beyond the Jordan, where John was
baptizing.

29 The next day, John[c] saw Jesus coming to him and said, "Behold, the Lamb
of God who takes away the sin of the world! 30 This is the one of whom I
said, 'After me comes a man who is ranked before me, because he was
before me.' 31 I did not know him, but for this reason I came baptizing in
water: so that he would be revealed to Israel." 32 John bore witness, saying,
"I saw the Spirit descending as a dove out of heaven and remain on him. 33 I
did not know him, but the one who sent me to baptize in water said to me,
'Upon whom you will see the Spirit descending and remaining, this is he
who baptizes in the Holy Spirit.' 34 Moreover, I myself have seen and
testified that this is the Son of God."[d]

35 Again, the next day, John was standing with two of his disciples. 36 He
looked at Jesus as he was walking by and said, "Behold, the Lamb of God!"
37 The two disciples heard him speak, and they began to follow Jesus.
38 Turning and seeing them following, Jesus asked them, "What are you
looking for?"

They said to him, "Rabbi" (which translated means Teacher), "where are
you staying?"

First disciples

39 Jesus[e] said to them, "Come and see!"

They came therefore and saw where he was staying, and they remained
with him that day. (It was about the tenth hour).[f] 40 One of the two who
heard John and who began to follow Jesus was Andrew, Simon Peter's
brother. 41 He first found his own brother, Simon and said to him, "We have
found the Messiah!"[g] (which translated means Christ).[h] 42 And Andrew[i]
brought him to Jesus who looked at him, and said, "You are Simon the son
of Jonah.[j] You shall be called Kephas" (which translated means Peter). 43 On
the next day, being determined to go out into Galilee, Jesus[k] met Philip and
said to him, "Follow me!" 44 Now Philip was from Bethsaida, the city of

[a] Or "recognize"

[b] CT omits "who is ranked before me"

[c] Greek "he"

[d] A few manuscripts read "the chosen son of God/the chosen one of God"

[e] Greek "he"

[f] 4:00 pm

[g] Greek Μεσσίαν not Χριστός

[h] "Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One."

[i] Greek "he"

[j] CT reads "John" instead of "Jonah"

[k] Greek "he"

wine until now!" 11This, the beginning of his signs,[a] Jesus performed in
Cana of Galilee. He revealed his glory, and his disciples believed[b] in him.

12After this, he went down to Capernaum, he, and his mother, his brothers,[c]
and his disciples; and they did not stay there ⸢more than⸣ a few days.

A cleansing of the temple

13Now the Passover of the Jews was near, and Jesus went up to Jerusalem.
14In the temple, he found those who sold oxen, sheep, and doves, as well as
the money changers sitting ⸢at their booths⸣. 15So, he made a whip of cords
and drove ⸢them⸣ all out of the temple, with the sheep and the oxen; he
also poured out the changers' money and overthrew their tables. 16To those
who sold the doves, he said, "Take these things out of here! Do not make
my Father's house a marketplace!" 17Then his disciples remembered that it
was written:

> *"Zeal for your house will consume me."*[d]

18Therefore, the Jews declared, "What sign do you show us, since you do
these things?"

19Jesus answered and said to them, "Destroy this sanctuary, and in three
days I will raise it up!"[e]

20The Jews then said, "It took forty-six years to build this sanctuary, and
you will raise it up in three days?" 21(But he was speaking of the sanctuary
of his body). 22When therefore he was raised from the dead, his disciples
remembered that he had said this, and they believed the Scripture and the
word which Jesus had said.

23Now when he was in Jerusalem at the Passover, during the feast, many
began to believe in his Name, observing the signs which he was
performing. 24But Jesus did not trust himself to them, because he knew
everyone, 25and because he did not need a witness about man, for he himself
knew what was in man.

Dialogue with Nicodemus—The new birth

3 Now there was one of the Pharisees named Nicodemus, a leader of the
Jews. 2He came to Jesus[f] by night, and said, "Rabbi, we know that you

---

[a] The gospel of John uses the word "sign(s)" instead of "miracles"

[b] Or possibly "began to believe"

[c] See Appendix E

[d] Or "will devour me"—Psalm 69:9/68 LXX

[e] See Matthew 26:61

[f] Greek "him"

evil hates the light and does not come to the light, for fear that his works
would be exposed. [21]But whoever practices the truth comes to the light, so
that his works may be revealed as done in God."

John the Baptist bears witness again—'The friend of the bridegroom'

[22]After these things, Jesus came with his disciples into the land of Judea. He
stayed there with them, and baptized. [23]John also was baptizing at Aenon
near Salim, because there was much water there, and people[a] came, and
[they] were baptized. [24](For John had not yet been thrown into prison).
[25]Now a discussion[b] arose on the part of John's disciples with a [certain]
Jew[c] about ceremonial washing.[d] [26]They came to John and said to him,
"Rabbi, he who was with you beyond the Jordan, to whom you bore witness,
behold, this one is [now] baptizing, and everyone is coming to him!"

[27]John answered, "No one can receive anything unless it has been given to
him from heaven. [28]You yourselves testify that I said, 'I am not the Christ,'
but, 'I have been sent before him.' [29]He who has the bride is the
bridegroom, but the friend of the bridegroom who stands [by] and hears
him rejoices greatly because of the bridegroom's voice. And so my joy is
fulfilled. [30]He must increase, but I must decrease."

The one who comes from above[e]

[31]He who comes from above is above all. He who is from the earth belongs
to the earth, and he speaks from the earth. He who comes from heaven is
above all. [32]And what he has seen and heard is what he bears witness to,
but no one accepts[f] his testimony. [33]He who has accepted his testimony has
set his seal [to this], that God is true. [34]Indeed the one whom God has sent
speaks the words of God, for God gives the Spirit without measure. [35]The
Father loves the Son and has given all things into his hand. [36]The one who
believes in the Son has eternal life, but whoever does not believe in[g] the
Son will not see life; instead, the wrath of God remains on such a person.

The Samaritan woman

4 Then, when the Lord[h] learned that the Pharisees had heard, "Jesus is
making and baptizing more disciples than John" [2](although Jesus

---

[a] Greek "they"

[b] Or "controversy"

[c] Other manuscripts read "some Jews"

[d] Or "purification (rites)"

[e] Verses 31-36 are either a discourse by John the Baptist or more probably a reflection by the evangelist.

[f] Or "receives"

[g] Or "disobeys"

[h] CT reads "Jesus"

22You express adoration to what you do not know. We express adoration to
what we know, for salvation is from the Jews. 23But the hour[b] is coming,
and now is, when the true worshipers will express adoration to the Father
in spirit and truth, for the Father is seeking such ⸢people⸣ to express
adoration to him. 24God is a spirit,[c] and those who express adoration to him
must express adoration in spirit and truth."

25The woman said to him, "I know that Messiah[d] is coming, (he who is
called Christ). When he comes, he will proclaim all things to us."

26Jesus replied, "I am he, the one who is speaking to you." 27Just then, his
disciples arrived. They were astonished that he was speaking with a
woman, yet no one said, "What are you looking for?" or, "Why do you
speak with her?" 28Then the woman left her water jar, went away into the
city, and said to the people, 29"Come, see a man who told me everything I
have ever done! Could this be the Christ?"

30The people[e] ⸢then⸣ went out of the city, and were coming to him.
31Meanwhile, the disciples urged him, saying, "Rabbi, eat!"

32But he told them, "I have food to eat that you do not know about."

33The disciples then said to one another, "Has anyone brought him
something to eat?"

34Jesus said to them, "My food is to do the will of the one who sent me, and
to accomplish his work. 35Do you not say, 'There are still four months until
the harvest comes?' Behold, I tell you, lift up your eyes and look at the
fields! They are already white for the harvest! 36And the one who reaps is
receiving his wages and gathering fruit[f] to eternal life; so that both the one
who sows and the one who reaps may rejoice together! 37For in this, the
saying is true, 'One sows, and another reaps.' 38I sent you to reap that for
which you have not labored. Others have labored, and you have entered
into ⸢the rewards of⸣ their labor."

39Many of the Samaritans from that city believed in him because of the
word of the woman who had testified, "He told me everything that I did!"
40For this reason, when the Samaritans came to him, they begged him to
stay with them. So, he stayed there two days, 41and many more believed
because of his word. 42Then they said to the woman, "Now we believe, not

---

[a] Or "an hour/the hour"

[b] Or "an hour/the hour"

[c] Or "God is Spirit/spirit"

[d] Greek Μεσσίας

[e] Greek "they"

[f] Or also "crop/outcome/gain"

5A certain man was there, who had his illness for thirty-eight years. 6When
Jesus saw him lying there and perceived[a] that the man had been sick for a
long time, he asked him, "Do you want to be made well?"

7The sick man replied, "Sir,[b] I have no one to put me into the pool when the
water is stirred up, but while I am coming, someone else steps down before
me!"

8Jesus said to him, "Arise, take up your mat, and walk!"

9Immediately, the man was made well; he took up his mat and began to
walk.

Now it was the Sabbath on that day. 10And so, the Jews said to the man
who had been cured, "It is the Sabbath! It is not lawful for you to carry the
mat!"

11The man answered them, "He who made me well, that one said to me,
'Take up your mat, and walk.'"

12Then they asked him, "Who is the man who said to you, 'Take up your
mat, and walk?'"

13But the man who had been healed did not know who it was, for Jesus had
withdrawn in the crowd that was there.

14Later, Jesus found him in the temple and said to him, "Behold, you have
become well. Sin no more, so that nothing worse may happen to you!"

The Jews begin to persecute Jesus

15The man went away and told the Jews that it was Jesus who had made
him well. 16For this reason, the Jews persecuted Jesus and sought to kill
him[c] because he did these things on the Sabbath. 17But Jesus answered
them, "My Father is still working, and I am also working." 18Because of
this, the Jews were seeking all the more to kill him, not only because he
broke the Sabbath, but also because he called God his own Father,[d] making
himself equal with God.

The Father and the Son

19Accordingly, Jesus answered them, "Amen, amen, I tell you; the Son can
do nothing of himself, but [only] what he sees the Father doing. Indeed,
whatever the Father[e] does, the Son also does likewise. 20For the Father has

---

[a] Or "knew/learned/realized"

[b] Greek κύριε (can also mean "Lord")

[c] CT omits "and sought to kill him"

[d] Compare Wisdom 2:16

[e] Greek "he"

have life. [41]I do not receive glory from men, [42]but I know you, that you do
not have God's love in yourselves. [43]I have come in my Father's Name, and
you do not receive me. If another comes in his own name, you will receive
him! [44]How can you believe, since you receive glory from one another and
do not seek the glory that comes from the only God?[a]

[45]Do not think that I will accuse you before the Father. The one who
accuses you is in fact Moses, on whom you have set your hope. [46]For if you
believed Moses, you would believe me, because he wrote about me. [47]But if
you do not believe his writings, how will you believe my words?"

The multiplication of the five loaves: the fourth sign

6 After these things, Jesus went away to the other side of the sea of
Galilee (or [also called] Tiberias). [2]A great multitude followed him,
because they saw his signs which he accomplished on those who were sick.
[3]Jesus went up into the mountain and sat there with his disciples. [4]Now the
Passover, the feast of the Jews, was near. [5]When Jesus looked up and saw
that a great crowd was coming to him, he asked Philip, "Where are we to
buy bread, so that these [people] may eat?" [6]But he said this to test Philip,[b]
for he himself knew what he would do.

[7]Philip answered him, "Two hundred denarii[c] worth of bread is not
sufficient for them, so that every one of them might receive [even] a little!"

[8]One of his disciples, Andrew, Simon Peter's brother, said to him, [9]"There
is a boy here who has five barley loaves [of bread] and two fish, but what
are these among so many?"

[10]And Jesus said, "Have the people sit down." Now there was much grass in
that place; and so the men sat down, about five thousand in number. [11]Then
Jesus took the loaves, and having given thanks, he distributed [them] to
the disciples, and the disciples to those who were sitting down; and [he
did] likewise with the fish, as much as they desired. [12]When they were
filled, he said to his disciples, "Gather up the broken pieces which are left
over, so that nothing may be lost!"[d] [13]And so, they gathered them up and
filled twelve baskets with broken pieces from the five barley loaves, which
were left over by those who had eaten. [14]When the people saw the sign
which Jesus had accomplished, they said, "This is truly the prophet who
comes into the world!" [15]Jesus therefore, perceiving that they were about to
come and take him by force in order to make him king, withdrew again to
the mountain by himself.

---

[a] Greek τοῦ μόνου θεοῦ

[b] Greek "him"

[c] About 6 to 8 months of a laborer's wages

[d] Or "wasted"

32Jesus therefore said to them, "Amen, amen, I tell you; it was not Moses
who gave you the bread out of heaven, but my Father gives you the true
bread out of heaven. 33For the bread of God is what comes down out of
heaven, and [it] gives life to the world."

34Then they said to him, "Lord, always give us this bread!"

35Jesus told them, "I am the bread of life! The one who comes to me will not
be hungry, and whoever believes in me will never be thirsty. 36But I told
you that you have seen me, and yet, you do not believe. 37All that the
Father gives me will come to me, and the one who is coming to me I will in
no way reject.[a] 38For I have come down from heaven, not to do my own
will, but [to do] the will of the one who sent me. 39This is the will of my
Father who sent me: that of all he has given me, I should lose nothing, but
raise it[b] up on the last day. 40And this is the will of the one who sent me:
that everyone who sees the Son and believes in him should have eternal
life; and this one[c] I will raise up on the last day."

41At this, the Jews began to murmur concerning him, because he had said,
"I am the bread which came down out of heaven." 42They said, "Is this not
Jesus, the son of Joseph, whose father and mother we know? How then
does he say, 'I have come down out of heaven?'"

43Therefore, Jesus answered them, "Do not murmur among yourselves.
44No one can come to me unless the Father who sent me draws him, and
this one I will raise up on[d] the last day. 45It is written in the prophets, 'And
they will all be taught by God.'[e] Therefore, everyone who hears from the
Father and has learned comes to me. 46Not that anyone has seen the
Father, except he who is from God. He has seen the Father! 47Amen, amen,
I tell you; the one who believes in me[f] has eternal life. 48I am the bread of
life! 49Your ancestors[g] ate the manna in the wilderness, and they died.
50This is the bread which comes down out of heaven. Its purpose is that
anyone may eat of it and not die. 51I am the living bread which came down
out of heaven. Anyone who eats of this bread will live forever![h] Yes, the
bread which I will give for the life of the world is my flesh."

52At this, the Jews disputed with one another, saying, "How can this man
give us his flesh to eat?"

---

[a] Or "cast out"

[b] Or "him"—some looser translations have "them"

[c] Or "him"—some looser translations have "them"

[d] Or "in"

[e] Isaias (Isaiah) 54:13

[f] CT omits "in me"

[g] Or "fathers"

[h] Or "If anyone eats of this bread, this one will live forever!"

disciples may also see your works which you are accomplishing. [4]Certainly,
no one who seeks to be known openly does anything in secret! If you do
these things, reveal yourself to the world!" [5]For even his brothers did not
believe in him.

[6]Jesus therefore said to them, "My time has not yet come, but your time is
always ready. [7]The world cannot hate you, but it hates me, because I bear
witness concerning it, that its works are evil. [8]You go up to the feast. I am
not yet[c] going up to this feast, because my time is not yet fulfilled."

[9]Having said these things to them, he remained in Galilee. [10]However,
when his brothers had gone up to the feast, then he also went up, not
publicly, but as it were, in private.[d] [11]As a result, the Jews were looking for
him at the feast, and they were asking, "Where is he?" [12]There was much
murmuring[e] among the multitudes concerning him. Some said, "He is a
good man!" Others replied, "Not so, but he leads the multitude astray!"
[13]Still, no one spoke openly about him for fear of the Jews. [14]However,
when it was the middle of the feast, Jesus went up into the temple and
began to teach. [15]At this, the Jews were amazed and said, "How does this
man have such learning[f] without having been educated?"

[16]Jesus therefore answered them, "My teaching is not mine, but [it comes]
from the one who sent me. [17]Anyone who desires to do God's[g] will, will
recognize[h] the teaching, whether it is from God, or if I am speaking from
myself.[i] [18]Whoever speaks from himself seeks his own glory, but he who
seeks the glory of the one who sent him is true, and [there is] no
unrighteousness in him. [19]Did not Moses give you the law, and yet none of
you keeps the law? Why [then] do you seek to kill me?"

[20]The crowd replied, "You have a demon! Who is seeking to kill you?"

[21]Jesus answered them, "I did one work, and you all marvel because of it.
[22]Moses gave you circumcision (not that it is of Moses, but of the fathers),
and on the Sabbath, you circumcise a boy. [23]If a boy receives circumcision
on the Sabbath so that the law of Moses may not be broken, [why] are you
angry with me because I made a man completely healthy on the Sabbath?
[24]Do not judge according to appearance, but make a right judgment."

---

[a] Or "Tents/Booths"

[b] See Appendix E

[c] CT omits "yet"

[d] Or "in secret"

[e] Or also "complaining/whispering"

[f] Literally "know letters"

[g] Greek "his"

[h] Or "know about"

[i] Or "on my own"

About the Messiah/Christ

40When they heard this saying[a], many of the people said, "This is truly the
prophet!" 41Others said, "This is the Christ!" Still others said, "What? Does
the Christ come out of Galilee? 42Has not the Scripture said that the Christ
comes from the seed of David[b] and from Bethlehem,[c] the village where
David was?" 43And so, there arose a division[d] in the crowd because of him.
44Some of them would have arrested him, but no one laid hands on him.
45And so, the officers returned to the chief priests and Pharisees, who asked
them,[e] "Why did you not bring him?"

46The officers answered, "No one has ever spoken like this man!"

47At this, the Pharisees replied, "You are not also led astray, are you?
48Have any of the rulers believed in him, or the Pharisees? 49But this
multitude that does not know the law is accursed."

50Nicodemus (who had come to him by night, being one of the Pharisees[f])
said to them, 51"Does our law judge someone without first hearing from
him personally to find out what this person is doing?"

52They answered him, "Are you also from Galilee? Search, and see that no
prophet has arisen out of Galilee."[g]

<<[h] 53And so, they went each one to his home.

The woman caught in adultery

8 But Jesus went to the Mount of Olives. 2Now at daybreak, he appeared
again in the temple, and all the people came to him. He sat down and
began to teach them. 3Then the scribes and the Pharisees brought a woman
caught in ⌈the act of⌉ adultery. Making her stand before them all, 4they
told him, "Teacher, we found this woman in adultery, in the very act. 5Now
in our law, Moses commanded us to stone such ⌈a person⌉.[i] 6What then do
you say?" They said this to test him, in order to have something to accuse
him of.

---

[a] Or "word" (Greek λόγος)

[b] 2 Samuel 7:12

[c] Micah 5:2

[d] Greek σχίσμα (schism)

[e] Or "the officers"

[f] Greek "them"

[g] See Isaias (Isaiah) 9:1 and Matthew 4:13-16.

[h] Verses 7:53-8:11 are not found in all manuscripts (7:53-8:11 does not appear in P66, P75, א, B, C[vid], L, N, T, W, Δ, Θ, Ψ, and others) but are part of the Patriarchal Text. According to Eusebius (*History of the Church*; 3.39.17), both Papias and the lost gospel according to the Hebrews mention the story of a woman caught in many sins.

[i] Leviticus 20:10; Deuteronomy 22:22

22At this, the Jews said, "Will he kill himself, since he says, 'Where I am
going, you cannot come?'"

23Jesus said to them, "You are from below; I am from above. You are of this
world; I am not of this world. 24I told you therefore that you will die in
your sins; for unless you believe that I am[a] {the one},[b] you will die in your
sins."

25Therefore, they asked him, "Who are you?"

Jesus said to them, "Just what I have been saying to you from the
beginning! 26I have much to say concerning you and [much] to condemn.[c]
However, he who sent me is true; and the things which I heard from him,
these [things] I say to the world."

27They did not understand that he spoke to them about the Father. 28So
Jesus said to them, "When you have lifted up the Son of Man, then you will
know that I am {he}.[d] I do nothing of myself, but as my Father taught me,
this is what I proclaim. 29The one who sent me is with me. The Father has
not left me alone,[e] because I always do the things that are pleasing to him."

About Abraham

30As he spoke these things, many believed in him. 31Jesus therefore said to
those Jews who had believed him, "If you remain in my word, then you are
truly my disciples. 32You will know[f] the truth, and the truth will set you
free!"[g]

33They answered him, "We are Abraham's seed and have never been in
bondage to anyone. How can you say, 'You will be made free?'"

34Jesus answered them, "Amen, amen, I tell you; everyone who practices sin
is the slave of sin! 35A slave does not live in the house forever, [but] a son
remains forever. 36If therefore the Son makes you free, you will be free
indeed! 37I know that you are Abraham's seed, yet you seek to kill me,
because my word finds no place in you. 38I speak of what I have seen with
my Father; and you also do the things which you have seen with your
father."

---

[a] Or "I AM"—this verse, as much as 8:58 is a very strong affirmation of the Lord's unique status (see note below).

[b] The Greek is simply ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, but many translators feel that the concluding {he} is implied. NIV reads "if you do not believe that I am *the one I claim to be*"—NAB has "if you do not believe that I AM"—see note on John 8:58.

[c] Or "judge"

[d] See verse 24

[e] Or "to myself"

[f] Or "have an intimate knowledge of/recognize/perceive"

[g] Psalm 119:45/118 LXX

57At this, the Jews said to him, “You are not yet fifty years old, and you have seen Abraham?”

58Jesus said to them, “Amen, amen, I tell you; before Abraham came into existence, I am.[a]”

59Therefore, they took up stones to throw at him, but Jesus was hidden, and <having gone through their midst and so passing by>,[b] he went out of the temple.

The healing of the man born blind: the fifth sign

9 As Jesus[c] was passing by, he saw a man blind from birth. 2His disciples asked him, “Rabbi, who has sinned, this man or his parents, that he was born blind?”

3Jesus answered, “Neither did this man sin, nor his parents; but ⸢it was⸣ in order that the works of God might be revealed in him. 4I must do the works of the one who sent me while it is day. The night is coming, when no one can work. 5While I am in the world, I am the light of the world.” 6When he had said this, he spat on the ground, made mud with the saliva and anointed the blind man’s eyes with the mud. 7He then said to him, “Go, wash in the pool of Siloam” (which means “Sent”). And so, the man went away, washed, and came back seeing. 8At this, the neighbors and those who saw that he had been blind[d] before said, “Is this not the man who sat and begged?” 9Others were saying, “It is he!” Still others were saying, “He looks like him.”

The man said, “I am he!”[e] 10Therefore, the people asked him, “How were your eyes opened?”

11He answered, “A man called Jesus made mud, anointed my eyes, and said to me, ‘Go to the pool of Siloam, and wash.’ And so, I went away and washed, and I received sight.”

12Then they asked him, “Where is he?”

---

[a] The sentence ends with the Greek ἐγώ εἰμι which may be connected with Isaias (Isaiah) 41:4 and 46:4. However, while clearly speaking of Christ’s eternality, the connection with Exodus 3:13-15 (LXX) is perhaps less likely since the expression is ἐγώ εἰμι ὁ ὤν where *ego eimi* simply introduces the predicate *o hon* (The Being, The Existing One). Since there are many other verses which clearly apply the Divine Name YHWH to Jesus Christ, the icon of the Savior always has the letters Ὁ ὬΝ in the halo. Apart from these theological considerations, this construction is also fairly idiomatic (John 14:9; 15:27) and could be properly translated as “I have been [in existence] before Abraham was [even] born”—(see also 9:9 and compare with Micah 5:2).

[b] CT omits this clause

[c] Greek “he”

[d] CT reads “was a beggar” instead of “had been blind”

[e] Greek ἐγώ εἰμι (which indicates that this idiomatic expression is fairly neutral—see note on 8:58).

anyone opened the eyes of someone born blind. 33If this man were not from God, he could do nothing.”

34They answered him, “You were born completely in sins, and do you teach us?” And they threw him out.

35Jesus heard that they had thrown the man out,[a] and having found him he said, “Do you believe in the Son of God?[b]”

36The man answered, “And who is he, Sir,[c] that I may believe in him?”

37And Jesus said to him, “You have seen him, and it is he who is speaking with you.”

38Then the man said, “Sir,[d] I believe!” and he expressed adoration to[e] Jesus.

39Jesus said, “I came into this world for judgment, so that those who do not see may see; and so that those who see may become blind.”

40The Pharisees who were present heard these things, and they asked Jesus, “Are we also blind?”

41Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see!’ and therefore, your sin remains.”

The good shepherd

10 “Amen, amen, I tell you; whoever does not enter by the gate into the sheep fold, but climbs up some other way is a thief and a robber. 2But the one who enters by the gate is the shepherd of the sheep. 3The gatekeeper opens the gate for him, and the sheep listen to his voice. The shepherd[f] calls his own sheep by name and leads them out. 4And whenever he brings out his own sheep, he goes before them and the sheep follow him because they know his voice. 5They will by no means follow a stranger, but flee from him because they do not recognize[g] the voice of strangers.” 6Jesus spoke this parable to them, but they did not understand what he was telling them.

7Jesus therefore said to them again, “Amen, amen, I tell you; I am the gate for the sheep. 8All who have come before me are thieves and robbers, but the sheep did not listen to them. 9I am the gate! Anyone who enters in by

---

[a] Greek “him”

[b] CT reads “Son of man”

[c] Or “Lord”

[d] Or “Lord”

[e] *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

[f] Or “he”

[g] Or “know”

31Again, the Jews picked up rocks to stone him. 32Jesus told them, “I have
shown you many good works from my Father. For which of those do you
stone me?”

33The Jews answered him, “We do not stone you for a good work, but for
blasphemy: because you, being a man, make yourself God.”[a]

34Jesus answered them, “Is it not written in your law, ‘I said, you are
gods?’[b] 35If he called them gods, (those to whom the word of God came, and
the Scripture cannot be broken), 36do you say of him whom the Father has
consecrated[c] and sent into the world, ‘You blaspheme,’ because I said, ‘I am
the Son of God?’ 37If I do not do the works of my Father, do not believe me.
38But if I do them, even though you do not believe me, believe the works, so
that you may recognize[d] and believe that the Father is in me, and I in him.”

39Therefore they sought again to seize him, but he escaped out of their
hand. 40He went away again beyond the Jordan into the place where John
was baptizing at first, and he stayed there. 41Many came to him, saying,
“John indeed did no sign, but everything that John said about this man is
true!” 42And many believed in him there.

The raising of Lazarus: the sixth sign

11 Now a certain man was sick, Lazarus of Bethany, the village of
Mary and her sister, Martha. 2It was that ⸢same⸣ Mary who had
anointed the Lord with ointment and wiped his feet with her hair and
whose brother, Lazarus, was sick. 3So the sisters sent ⸢word⸣ to Jesus,
saying, “Lord, behold, he whom you love[e] is sick!” 4But when Jesus heard it,
he said, “This sickness is not unto death, but for the glory of God, so that
the Son of God may be glorified by it.” 5Now Jesus loved[f] Martha, and her
sister, and Lazarus. 6Yet, when he heard that Lazarus was sick, he stayed
two ⸢more⸣ days in the place where he was. 7After this, he said to the
disciples, “Let us go into Judea again.”

8The disciples told him, “Rabbi, the Jews were just trying to stone you, and
you are going there again?”

9Jesus answered, “Are there not twelve hours of daylight? Anyone who
walks in the day does not stumble because he sees the light of this world.
10But anyone who walks in the night will stumble because the light is not

---

[a] Or possibly “a god” (see verses 34-35)

[b] Psalm 82:6/81 LXX

[c] Or “sanctified.” This seems to be reference to Christ’s consecration as Great High Priest.

[d] Or “know”

[e] Or “him for whom you have great affection.” The Greek is φιλεῖς

[f] Here, the word is ἠγάπα

33When Jesus saw her weeping, and the Jews who came with her ⌜also⌝
weeping, he groaned in the spirit and was deeply moved. 34He asked,
“Where have you laid him?”

They told him, “Lord, come and see.”

35Jesus wept.

36At this, the Jews said, “See how much affection he had for Lazarus!”[a]
37Some of them said, “Could not the one who opened the eyes of the man
who was blind have also kept Lazarus[b] from dying?”

38Jesus therefore, being again deeply moved, came to the tomb. Now it was
a cave, and a stone was placed against it. 39Jesus said, “Take away the
stone.”

Martha, the sister of the dead man, said to him, “Lord, by this time there is a stench, for he has been dead four days!”

40Jesus said to her, “Did I not tell you that if you believed, you would see
God’s glory?”

41And so, they took away the stone <from the place where the dead man
was lying.>[c] Jesus lifted up his eyes, and said, “Father, I thank you that
you have listened to me. 42I know that you always listen to me, but
because of the multitude that stands around, I said this, so that they may
believe that you sent me.” 43After saying this, he cried with a loud voice,
“Lazarus, come out!”

44Then he who was dead came out, bound hand and foot with wrappings,
and his face was wrapped around with a cloth.

Jesus said to them, “Unbind him, and let him go.”

The Sanhedrin discusses Jesus—The plot begins

45As a result, many of the Jews who had come to Mary and had seen what
Jesus had accomplished believed in him. 46However, some of them went
away to the Pharisees and told them what Jesus had done. 47Then the chief
priests and the Pharisees gathered a council and said, “What are we to do?
This man does many signs! 48If we leave him alone like this, everyone will
believe in him, and the Romans will come and take away both our place and
our nation.”

49But one of them, Caiaphas, who was high priest that year, said to them,
“You understand nothing at all! 50Do you not consider that it is better for

[a] Greek “him”

[b] Greek “this one”

[c] CT omits “from the place where the dead man was lying.”

The Entrance into Jerusalem

12On the next day, a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, 13they took branches from palm trees and went out to meet him, crying out, "Hosanna![a] Blessed is he who comes in the Name of the Lord,[b] the King of Israel!"

14Having found a young donkey, Jesus sat on it. As it is written:

> 15*"Do not be afraid, daughter of Zion!*
> *Behold, your King is coming, sitting on a donkey's colt."*[c]

16His disciples did not understand these things at first, but after Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. 17Now the multitude that had been with Jesus[d] when he had called Lazarus out of the tomb and raised him from the dead continued to testify about it. 18For this reason also, the crowd had come out to meet him, because they had heard that he had done this sign. 19The Pharisees therefore said among themselves, "See how this is accomplishing nothing! Behold, the world has gone after him!"

Greeks inquire about Jesus—The voice from heaven

20Now among those that went up to express adoration[e] at the feast were some Greeks. 21They came to Philip who was from Bethsaida of Galilee and asked him, "Sir,[f] we want to see Jesus." 22Philip came and told Andrew, and in turn, Andrew and Philip told Jesus. 23But Jesus answered them, saying, "The time has come for the Son of Man to be glorified! 24Amen, amen, I tell you; unless a grain of wheat falls into the earth and dies, it remains by itself a single seed. But if it dies, it bears much fruit! 25Whoever loves his life will lose it, and whoever hates his life in this world will keep[g] it to eternal life. 26Anyone who serves me must follow me! Where I am, there will my servant also be. The Father will honor anyone who serves me.

27Now my soul is troubled. What shall I say? 'Father, save me from this time?' But I have come to this time for this reason. 28Father, glorify your Name!"

---

[a] "Hosanna" means "save us" or "help us, we pray."

[b] Psalm 118:25-26/117 LXX

[c] Zechariah 9:9

[d] Greek "him"

[e] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[f] Or "Lord"

[g] Or "protect"

Pharisees, they did not confess it [openly], so that they would not be put
out of the synagogue, 43for they loved human praise more than God's
praise.

44Jesus cried aloud, "Whoever believes in me believes not in me but in the
one who sent me! 45Whoever sees me sees the one who sent me. 46I have
come as a light into the world, so that whoever believes in me may not
remain in the dark. 47If anyone listens to my sayings and does not believe,[a]
I do not judge this person. For I came not to judge the world, but to save
the world! 48Whoever rejects me and does not receive my sayings has a
judge [already]: the word that I spoke is what will judge such a person in
the last day. 49Indeed, I did not speak from myself; instead, the Father who
sent me has given me a commandment, what I should say, and what I
should speak. 50I know that his commandment is eternal life. And therefore
what the Father has told me is what I speak."

The washing of the disciples' feet

13 Now [it was just] before the feast of the Passover. Jesus knew
that his time had come for him to depart from this world to the
Father. Having loved his own who were in the world, he loved them to the
end. 2During supper, the devil had already put into the heart of Judas
Iscariot (Simon's son) to betray him. 3Jesus, knowing that the Father had
given all things into his hands and that he had come forth from God and
was going to God, 4arose from supper and laid aside his outer garments. He
took a towel and wrapped it around his waist. 5After that, he poured water
into the basin and began to wash the disciples' feet, and wiped them with
the towel that was wrapped around him. 6Then he came to Simon Peter,
and [Peter] asked him, "Lord, are you going to wash my feet?"

7Jesus answered him, "You do not know what I am doing now, but you will
understand later."

8Peter said to him, "You will never wash my feet!"

Jesus replied, "If I do not wash you, you have no part with me."

9Simon Peter said to him, "Lord, not only my feet, but also my hands and
my head!"

10Jesus told him, "One who has bathed only needs to have his feet washed.
Apart from that he is completely clean. You are clean, but not all of you."
11For he knew who was going to betray him, and this is why he said, "You
are not all clean." 12And so, after washing their feet, he put his outer garment
back on, and sat down again. He said to them, "Do you know[b] what I have

---

[a] CT reads "keep them/obey"

[b] Or "understand/perceive the meaning"

God is glorified—The new commandment

31When Judas[a] had left, Jesus said, "Now the Son of Man has been glorified,
and God has been glorified in him. 32If God has been glorified in him, God
will also glorify him in himself, and he will glorify him at once. 33Children,
I will be with you [only] a little longer. You will seek me, and now I tell
you just as I told the Jews, 'Where I am going, you cannot come.' 34I give
you a new commandment: that you love one another! Just as I have loved
you, love also one another. 35This is how everyone will know that you are
my disciples: if you have love for one another."

36Simon Peter said to him, "Lord, where are you going?"

Jesus replied, "Where I am going, you cannot follow now, but later you
shall follow me."

37Peter asked, "Lord, why can I not follow you now? I will lay down my life
for you!"

38Jesus answered him, "Will you lay down your life for me? Amen, amen, I
tell you; before the rooster crows, you will disown me three times!"

Discourse at the Last Supper—'Many mansions'

14 "Do not let your heart be troubled. Have faith in God! Have faith
also in me! 2In my Father's house are many mansions.[b] If it were
not so, I would have told you. I am going to prepare a place for you. 3If I go
and prepare a place for you, I will return and receive you to myself, so that
where I am, you may be there also. 4You know where I am going, and you
know the way."

5Thomas asked him, "Lord, we do not know where you are going! And how
can we know the way?"

6Jesus replied to him, "I am the way, the truth, and the life. No one comes
to the Father, except through me. 7If you had known me, you would have
known my Father also. And from now on, you know him, and you have
seen him."

8Philip said to him, "Lord, show us the Father, and that will be enough for us!"

9Jesus answered, "I have been with you for such a long time, and still, do
you not know me, Philip? Whoever has seen me has seen the Father! So
how can you say, 'Show us the Father?' 10Do you not believe that I am in
the Father, and that the Father is in me? The words that I tell you, I do not
speak from myself, but the Father who lives in me accomplishes the works.
11Believe me that I am in the Father and that the Father is in me; or else

---

[a] Greek "he"

[b] Or "rooms/homes/dwelling places"

nothing in me. 31But so that the world may know that I love the Father, I
do exactly as the Father has commanded me. Arise, let us be on our way!"

The vine and the branches

15 "I am the true vine, and my Father is the vinedresser. 2Every branch
in me that does not bear fruit, he takes away; and every branch that
bears fruit, he prunes,[a] so that it may bear more fruit. 3You have already been
cleansed by the word that I have spoken to you. 4Remain[b] in me, and I in you.
As the branch cannot bear fruit by itself unless it remains in the vine, neither
can you, unless you remain in me. 5I am the vine, you [are] the branches!
Whoever remains in me and I in him bears much fruit, for apart from me,
you can do nothing. 6Anyone who does not remain in me is thrown out as a
branch and is withered. Such branches[c] are gathered, thrown into the fire,
and burned! 7If you remain in me and if my words remain in you, ask
whatever you desire and it will be done for you.

8In this is my Father glorified: that you bear much fruit; and [this is how]
you will be my disciples. 9Even as the Father has loved me, I also have
loved you! Remain in my love! 10If you keep my commandments, you will
remain in my love, even as I have kept my Father's commandments and
remain in his love.[d] 11I have told you these things so that my joy may
remain in you, and that your joy may be complete.

12This is my commandment: that you love one another, even as I have loved
you. 13No one has a greater love than this: that someone would lay down his
life for his friends. 14You are my friends, if you do whatever I command you.
15I no longer call you bondservants, because the bondservant does not know
what his lord is doing. Instead, I have called you friends, because everything
that I heard from my Father I have made known to you. 16You did not
choose me, but I chose you, and appointed you, so that you should go and
bear fruit, and that your fruit should remain. And so, whatever you will ask
of the Father in my Name, he will give it to you.

17These things I command you, so that you may love one another.

About the world's hatred—About the coming of the Paraclete

18If the world hates you, you know that it has hated me before it hated you.
19If you were of the world, the world would love its own! But you are not of
the world, since I chose you out of the world, and so the world hates you.
20Remember what I told you: 'A bondservant is not greater than his lord.'[e]

---

[a] Hebrews 12:5-9

[b] Or "abide"

[c] Greek "they"

[d] Compare Wisdom 3:9

[e] John 13:16

by taking from what is mine, and he will declare it to you. 15Everything the Father has is mine; therefore I said that he will take[a] of [what is] mine and will declare it to you. 16In a little while, you will not see me, and then after a little while you will see me because I go to the Father."[b]

17At this, some of his disciples said to one another, "What is this that he is saying to us, 'In a little while, you will no longer see me, and then after a little while you will see me' and, 'because I go to the Father?'" 18And so they kept asking, "What is this that he says, 'A little while?' We do not understand[c] what he is saying!"

19Now Jesus perceived that they wanted to ask him [about these things], and he said to them, "Are you discussing among yourselves concerning this, that I said, 'In a little while, you will no longer see me, and then after a little while you will see me?' 20Amen, amen, I tell you that you will weep and lament, but the world will rejoice. And you will be sorrowful, but your sorrow will be turned into joy! 21When a woman gives birth, she has sorrow because her time has come. But when she has delivered the child, she does not remember the anguish any more because of the joy that a human being is born into the world. 22Therefore, you now have sorrow, but I will see you again; and your heart will rejoice, and no one will take your joy away from you!

23In that day you will ask me no [more] questions. Amen, amen, I tell you; whatever you may ask of the Father in my Name, he will give it to you. 24Until now, you have asked nothing in my Name. Ask, and you will receive, so that your joy may be complete! 25I have told you these things in figures of speech. But the time is coming when I will no longer speak to you in figures of speech, but I will tell you plainly about the Father. 26In that day, you will ask in my Name. And I do not tell you that I will pray to the Father for you, 27for the Father himself loves you because you have loved me and believed that I came forth from God. 28I came forth from the Father, and I have come into the world. Again, I leave the world and return to the Father."

29His disciples said to him, "Behold, now you speak plainly, not in figures of speech. 30Now we know that you know all things and we do not need for anyone to ask questions from you. By this we believe that you came forth from God."

31Jesus answered them, "Do you now believe? 32Behold, the time is coming, yes, and it has now come, when you will be scattered, everyone to his own place, and you will desert me. Yet I am not alone, because the Father is with

[a] CT and MT read "takes" instead of "will take"

[b] CT omits "because I go to the Father"

[c] Or "know"

for these, but also for those who [will] believe in me through their word,
21so that they may all be one; even as you, Father, are in me, and I in you.
May they be one in us, so that the world may believe that you sent me.
22The glory which you have given me, I have given to them, so that they
may be one even as we are one; 23I in them, and you in me. May they be
perfected into one, so that the world may know that you sent me, and [that
you have] loved them, even as you have loved me. 24Father, I desire that
those whom you have given me would be with me where I am, so that they
may see my glory which you have given me, for you loved me before the
foundation of the world. 25Righteous Father, the world has not known you,
but I knew you; and these have known[a] that you have sent me. 26I have
made your Name known to them, and I will [continue to] make it known;
so that the love with which you loved me may be in them, and I in them."

The Lord is arrested in the garden—Peter and his sword

18 After speaking these words, Jesus[b] went out with his disciples
over the brook [called] Kidron. A garden[c] was there and he and
his disciples entered. 2Now Judas, who betrayed him, also knew about the
place because Jesus often met there with his disciples. 3Judas then, having
taken a band of soldiers and some officers from the chief priests and the
Pharisees, came there with lanterns, torches, and weapons. 4Jesus,
therefore, knowing all that was happening to him, went forward and said to
them, "Who are you looking for?"

5They answered, "Jesus of Nazareth."

Jesus said to them, "I am he."[d]

Judas (who betrayed him), was also standing with them. 6Now when Jesus
said to them, "I am he," they stepped back and fell to the ground.

7Again, Jesus asked them, "Who are you looking for?"

They replied, "Jesus of Nazareth."

8Jesus answered, "I told you that I am he.[e] Therefore, if you are looking for
me, let these [my disciples] go their way." 9[He said this] so that the word
which he had spoken ("Of those whom you have given me, I have lost
none[f]") might be fulfilled.

---

[a] Or "recognized/perceived"

[b] Greek "he"

[c] Or perhaps an olive grove

[d] Greek Ἐγώ εἰμι

[e] Greek Ἐγώ εἰμι

[f] John 6:39

Before Pilate

28 Then Jesus was taken from Caiaphas to the Praetorium. It was early, and the
Jews[a] themselves did not enter into the Praetorium in order not to be made
ritually impure[b] and to be able to eat the Passover. 29 For this reason, Pilate went
out to them and asked, "What accusation do you bring against this man?"

30 "If he were not a criminal," they replied, "we would not have handed him
over to you."

31 At this, Pilate said to them, "Take him yourselves and judge him
according to your law."

Then the Jews told him, "It is not lawful for us to put anyone to death!"
32 (This was to fulfill the word which Jesus had spoken, by which he had
indicated by what kind of death he would die).

33 So Pilate went back into the Praetorium. Having called Jesus, he asked
him, "Are you the King of the Jews?"

34 Jesus answered, "Do you say this by yourself, or did others tell you about
me?"

35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief
priests delivered you to me. What have you done?"

36 Jesus replied, "My Kingdom is not of this world! If my Kingdom were of
this world, my servants would have fought so that I would not be delivered
to the Jews. But as it is, my Kingdom is not from here."

37 Pilate therefore said to him, "Are you a king then?"

Jesus answered, "You say that I am a king. I was born and I have come into
the world for this reason: that I should bear witness to the truth. Everyone
who is 'of the truth' listens to my voice."

38 Pilate said to him, "What is truth?"

After saying this, he went out again to the Jews, and said, "I find no basis
for a charge against him. 39 But you have a custom, that I should release
someone to you at the Passover. Therefore, do you want me to release to
you the King of the Jews?"

40 Then they all shouted back, "Not this man, but Barabbas!" Now Barabbas
was a rebel.

---

[a] Greek "they"

[b] Or "defiled"

The crucifixion—John and the Lord's mother

16 And so, Pilate delivered Jesus to them to be crucified. <Then the guards[a]
took Jesus and led him away.>[b] 17 He went out, bearing his cross, to the
place called "The Place of a Skull," which is called in Hebrew, "Golgotha."
18 There they crucified him, and along with him two other men, one on each
side and Jesus in the middle. 19 Pilate also wrote a notice and had it placed
on the cross. It read, "Jesus of Nazareth, the King of the Jews." 20 Many of
the Jews read this inscription because the place where Jesus was crucified
was near the city, and it was written in Hebrew, Greek, and Latin. 21 Then
the chief priests of the Jews said to Pilate, "Do not write, 'The King of the
Jews,' but, 'he said, I am King of the Jews.'"

22 Pilate answered, "What I have written, I have written."

23 After the soldiers had crucified Jesus, they took his garments and divided
them into four parts, to every soldier a part; with the tunic[c] remaining.
Now the tunic was without seam, woven from the top throughout. 24 Then
they said to one another, "Let us not tear it, but cast lots for it to decide
whose it will be!" This was to fulfill the Scripture which says:

> *They have divided my garments among them and*
> *for my cloak they cast lots.*[d]

And this is what the soldiers did. 25 But there were standing by the cross of
Jesus his mother, and his mother's sister[e] (Mary ⸢the wife⸣[f] of Clopas), and
Mary Magdalene. 26 When Jesus saw his mother and the disciple whom he
loved standing there, he said to his mother, "Woman, behold your son!"
27 Then he said to the disciple, "Behold, your mother!" And from that hour,
the disciple took her to his own home.

28 After this, perceiving that all things were now accomplished,[g] and so that
the Scripture might be fulfilled, Jesus said, "I am thirsty." 29 Now a vessel
full of sour wine had been placed there; so ⸢the soldiers⸣ filled a sponge
with sour wine, put it on ⸢a stick of⸣ hyssop, and held it at his mouth.

---

[a] Greek "they"

[b] CT omits the second part of this verse.

[c] Or "undergarment"

[d] Psalm 22:18/21 LXX; Mark 15:24

[e] In this verse, perhaps "sister-in-law" (Clopas may have been Joseph's brother or a close relative). See Appendix E.

[f] The expression 'Mary of Clopas' in the Greek text is ambiguous as to whether Mary was the daughter or wife of Clopas, but exegesis has commonly favored the reading "wife of Clopas" (as reflected in above translation). However, some commentators have held that St. Anne had three husbands and see Clopas as one of Anne's husbands and father of Mary of Clopas.

[g] Greek τετέλεσται (conveys the idea of reaching an end or purpose)

3Then Peter and the other disciple went out toward the tomb. 4Both ran
together: the other disciple outran Peter and arrived at the tomb first.
5Bending over and looking inside, he saw the linen cloths lying there, but
he did not enter in.[a] 6Then Simon Peter arrived, following him, and he
entered into the tomb. He saw the linen cloths lying, 7and the cloth that
had been [placed] on Jesus' head, not lying with the linen cloths but rolled
up in a place by itself. 8Finally, the other disciple (who had arrived first at
the tomb) also entered in, and he saw and believed. 9(For as yet, they still
did not understand the Scripture: that Jesus had to rise again from the
dead). 10After this, the disciples returned to their own homes.

11However, Mary remained standing outside the tomb, weeping. As she
was crying, she stooped to look inside the tomb, 12and saw two angels in
white, sitting where the body of Jesus had been, one at the head, and one at
the feet. 13They asked her, "Woman, why are you weeping?"

She answered, "Because they have taken away my Lord, and I do not know
where they have laid him." 14Now after saying this, she turned around and
saw Jesus standing, but she did not know[b] that it was Jesus.

15Jesus said to her, "Woman, why are you weeping? Who are you looking for?"

Supposing him to be the gardener, she answered, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

16Jesus said to her, "Mary!"

She turned around and said to him,[c] "Rabbouni!"[d] (which is to say, "Teacher!")[e]

17Jesus said to her, "Do not hold me, for I have not yet ascended to my Father. But go to my brethren[f] and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"[g]

18Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

---

[a] Perhaps because he was a Jewish priest

[b] Or "recognize/perceive"

[c] CT adds "in Aramaic" (or "in Hebrew")

[d] Rabboni is a transliteration of the Hebrew word for "great teacher."

[e] Or "Master"

[f] Here, ἀδελφούς is clearly a reference to the spiritual brothers or disciples.

[g] Notice that Jesus did not say "our Father and our God"

They replied, "We are also coming with you!" At once, they went out and
got into the boat; however, they caught nothing that night. 4Just after
daybreak, Jesus stood on the shore, but the disciples did not know that it
was Jesus. 5Therefore, Jesus asked them, "Children, do you have anything
to eat?"

They answered him, "No!"

6He said to them, "Cast the net on the right side of the boat, and you will find some."

And so they cast the net, and now they were not able to draw it in, because
of the multitude of fish! 7At this, that disciple whom Jesus loved said to
Peter, "It is the Lord!"

When Simon Peter heard that it was the Lord, he wrapped his outer
garment around him (for he was partly dressed)[a] and threw himself into the
sea. 8But the other disciples came in the little boat dragging the net full of
fish (for they were not far from the land, but about a hundred yards[b] away).
9When they got out on the shore, they saw a fire of coals there, and fish
laid on it, and bread. 10Jesus told them, "Bring some of the fish which you
have just caught."

11Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net was not torn.

12Jesus said to them, "Come and eat breakfast!"

Yet none of the disciples dared to ask him, "Who are you?" knowing that it was the Lord.

13Then Jesus came and took the bread and gave it to them, and the fish
likewise. 14This was now the third time that Jesus was manifested to his
disciples, after he had risen from the dead.

Jesus and Peter

15When they had eaten their breakfast, Jesus asked Simon Peter, "Simon, son of Jonah,[c] do you love[d] me more than these?"[e]

Peter replied, "Yes, Lord; you know that I have affection[a] for you."

---

[a] The Greek word γυμνός is often translated "naked" but is more likely to mean "wearing only an undergarment"

[b] 200 cubits is about 100 yards or about 91 meters

[c] CT reads "John," also in verse 17

[d] Greek ἀγαπᾷς

[e] Here "these" is probably a reference to the other disciples. It also also been suggested that "these" could also be a reference to the fish (and fishing).



James the Righteous, Bishop of Jerusalem

Contemporary icon; Orthodox Church in America

ACTS OF THE APOSTLES
(ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ)

The promise of the Spirit—The Lord's Ascension

1 The first book I wrote, Theophilus, dealt with all that Jesus did and
taught from the beginning, [2]until the day in which he was taken up,
after giving instructions through the Holy Spirit to the apostles whom he
had chosen. [3]After he suffered, he also presented himself alive to them by
many proofs,[a] appearing to them over a period of forty days, and speaking
about God's Kingdom. [4]Being assembled together[b] with them, he
commanded them, "Do not leave Jerusalem, but wait for the promise of the
Father, which you heard from me. [5]Indeed, John baptized in water, but not
many days from now, you will be baptized in the Holy Spirit."

[6]Therefore, when they had come together, they asked him, "Lord, are you
now restoring the kingdom to Israel?"

[7]Jesus told them, "It is not for you to know the times or seasons which the
Father has set by his own authority. [8]However, you will receive power
when the Holy Spirit has come upon you, and you will be my witnesses in
Jerusalem, in all Judea and Samaria, and to the ends of the earth."

[9]After saying these things, as they were watching, Jesus[c] was taken up and
a cloud took him out of their sight. [10]While they were gazing into the sky[d]
as he was going, behold, two men in white clothing stood by them. [11]They
said, "Men of Galilee, why do you stand gazing into the sky? This Jesus,
who was taken up from you into the sky will come back in the same way as
you saw him going into heaven."[e]

[12]Then they returned to Jerusalem from the mountain called Olivet,[f] which
is near Jerusalem, a Sabbath day's journey away.

The disciples in the upper room—Matthias is chosen to replace Judas

[13]After entering the city, they went up into the upper room where they
were staying; that is, Peter, James, John, Andrew, Philip, Thomas,

---

[a] The Greek word τεκμηρίοις may also convey the idea of "decisive, convincing proof"

[b] The Greek expression may also convey the idea of "eating with"

[c] Greek "he"

[d] In verses 9-11, "sky" and "heaven" are equally valid translations of *ouranos*

[e] Or "the sky" (see note d)

[f] Zechariah 14:4

25 to take part in this ministry and apostleship from which Judas fell away to
go to his own place." 26 And they cast lots[a] for them, and the lot fell on
Matthias, and he was added to the eleven apostles.

Pentecost, the coming of the Holy Spirit

2 Now when the day of Pentecost came, they were all with one accord
[gathered] in the same place. 2 Suddenly, there came from heaven[b] a
sound like the rushing of a mighty wind, and it filled the whole house
where they were sitting. 3 Divided tongues that seemed like fire appeared
and one [tongue] rested on each of them. 4 Then they were all filled with
the Holy Spirit and began to speak in other languages[c], as the Spirit gave
them the ability to speak. 5 At that time {of year}, devout Jews from every
nation under heaven were staying in Jerusalem. 6 When this sound was
heard, a crowd formed and people were bewildered because everyone heard
the disciples[d] speaking in his own language. 7 They were all amazed and
marveled, saying to one another, "Behold, are not all these who speak
Galileans? 8 How is it that we hear everyone [speak] in our own native
language? 9 Parthians, Medes, Elamites, and people from Mesopotamia,
Judea, Cappadocia, Pontus, Asia, 10 Phrygia, Pamphylia, Egypt, the parts of
Libya around Cyrene, visitors from Rome, both Jews and proselytes,
11 Cretans and Arabians: we hear them speaking in our languages
[concerning] the deeds of power of God!" 12 They were all amazed and
perplexed, saying to one another, "What does this mean?" 13 Others,
mockingly, said, "They are filled with new wine!"

Peter's sermon

14 But Peter, standing up with the eleven, lifted up his voice, and spoke out
to them: "Men of Judea, and all of you who are [now] staying in Jerusalem,
let this be explained to you and listen to my words. 15 For these [people]
are not drunk, as you suppose. It is only the third hour of the day![e] 16 But
this is what has been announced through the prophet Joel:

> 17 *It will be in the last days, says God,*
> *that I will pour out my Spirit on all flesh.*
> *Your sons and your daughters will prophesy.*
> *Your young men will see visions.*
> *Your old men will dream dreams.*
> 18 *Yes, and on my menservants and on my maidservants in those days,*

---

[a] Compare Luke 1:8-9; a reference to a priestly office

[b] Or "sky, air"

[c] Or "tongues" (Greek γλώσσαις)

[d] Greek "them"

[e] About 9:00 am—mentioned in the prayer before the epiclesis of Saint John Chrysostom ("O you who at the third hour sent down your most Holy Spirit upon the Apostles…")

The Lord said to my Lord: 'Sit at my right hand,
35until I make your enemies a footstool for your feet.'[a]

36Therefore, let all the house of Israel know with assurance that God has
made him both Lord and Christ, this Jesus whom you crucified."

37Now when the people[b] heard this, they were cut to the heart and asked
Peter and the rest of the apostles, "Brethren, what shall we do?"

38Peter said to them, "Repent, and be baptized, every one of you, in the
Name of Jesus Christ, for the forgiveness of sins, and you will receive the
gift of the Holy Spirit. 39For the promise is to you, and to your children,
and to all who are far away, even as many as the Lord our God will call to
himself." 40With many other words, he was bearing witness and urging
them, saying, "Save yourselves from this crooked generation!"

41Then those who gladly received his word were baptized, and about three
thousand souls were added on that day.

Life in common

42They devoted themselves to the apostles' teaching and fellowship, to the
breaking of bread, and to the prayers.[c] 43Fear[d] came on every soul, and
many wonders and signs were accomplished through the apostles. 44All
who believed were together and had all things in common. 45They sold
their possessions and goods, and shared them with all, according to
everyone's need. 46Day by day, they continued [to meet] with one accord
in the temple, and broke bread at home, partaking of their food with
gladness and simplicity of heart. 47They praised God and were held in
esteem by all the people. Every day, the Lord added to the Church those
who were being saved.

The healing of a beggar at the temple gate

3 Peter and John would go up into the temple at the hour of prayer, the
ninth hour.[e] 2A certain man who was lame from his mother's womb
was being carried. Every day, he was laid at the gate of the temple (the one
which is called 'Beautiful') to ask alms[f] from those entering the temple.
3Seeing Peter and John about to go into the temple, he asked to receive
alms. 4Then Peter, along with John, fixed his gaze on him and said, "Look

---

[a] Psalm 110:1/109 LXX

[b] Greek "they"

[c] The Greek expression is probably a reference to a set pattern of liturgical prayers.

[d] Or "awe"

[e] 3:00 pm

[f] Greek ἐλεημοσύνην (gift of mercy offered to those in need)

fact, all the prophets that have spoken, from Samuel to those who followed
after ⸢him⸣, have also announced these days. [25]You are the children of the
prophets, and ⸢children⸣ of the covenant which God made with our fathers
when he said to Abraham, 'In your seed will all the families of the earth be
blessed.'[a] [26]God, having raised up ⸢to life⸣ his servant Jesus, sent him to
you first, in order to bless you as every one of you turns away from his
wicked ways."

Peter and John arrested

4 As they were speaking to the people, the priests, the captain of the
temple, and the Sadducees came to them. [2]They were upset because
the apostles[b] were teaching the people and proclaiming in Jesus the
resurrection of the dead.[c] [3]They arrested them and put them in custody
until the next day, since it was now the evening. [4]But many of those who
heard the word believed, and their number came to be about five thousand.

[5]In the morning, their leaders, presbyters, and scribes were gathered
together in Jerusalem. [6]Annas (the high priest) was there, along with
Caiaphas, John, Alexander, and others that were relatives of the high
priest. [7]After placing the apostles[d] in the middle of their assembly,[e] they
inquired, "By what power, or in what Name, have you done this?"

[8]Then Peter, filled with the Holy Spirit, addressed them: "Rulers of the
people and presbyters of Israel; [9]if we are examined today concerning a
good deed done to a crippled man and by what means this man has been
healed, [10]let it be known to you all and to all the people of Israel that is it in
the Name of Jesus Christ of Nazareth (whom you crucified and whom God
raised from the dead) that this man stands here before you whole. [11]This
⸢Jesus⸣ is 'the stone which was regarded as worthless by you, the builders,
which has become the head of the corner.'[f] [12]There is salvation in no one
else, and there is no other Name under heaven that is given among
mortals[g] by which we should be saved!"

[13]Now seeing the boldness of Peter and John, and perceiving that they were
uneducated and untrained men, they were amazed and recognized[h] that
these two men[i] had been with Jesus. [14]Seeing the man who had been healed

---

[a] Genesis 22:18; 26:4

[b] Greek "they"

[c] Some manuscripts read "from the dead"

[d] Greek "them"

[e] Greek "them"

[f] Psalm 118:22/117 LXX

[g] Greek ἀνθρώποις (in the sense of "men, mankind, human race")

[h] Or "realized"

[i] Greek "they"

31When they had prayed, the place where they were gathered was shaken.
They were all filled with the Holy Spirit and proclaimed the word of God
with boldness.

Sharing in the community

32The multitude of those who believed were of one heart and [one] soul.
Not one of them claimed that anything he possessed was his own, but they
had all things in common. 33With great power, the apostles gave their
witness to the resurrection of the Lord Jesus, and abundant grace was upon
them all.[a] 34No one among them lacked anything because those who owned
lands or houses sold them. They brought the proceeds of what was sold
35and laid it at the feet of the apostles. Then distribution was made to each,
according to everyone's need. 36Joses,[b] who was surnamed Barnabas by the
apostles (which means 'Son of Encouragement') was a Levite, a man of
Cyprus by race. 37He sold a field that he owned and brought the money,
laying it at the apostles' feet.

The death of Ananias and Sapphira

5 Now a certain man named Ananias, along with his wife Sapphira,
[also] sold a possession. 2He kept back part of the price (of which his
wife was also aware) and brought the rest, laying it at the apostles' feet.
3But Peter said, "Ananias, how is it that Satan has filled your heart so as to
lie to the Holy Spirit, and to keep back part of the price of the land? 4As
long as you kept it, was it not still your own? And after it was sold, was it
not [still] in your power? How is it that you have conceived this thing in
your heart? You have not lied to men, but to God!"

5Upon hearing these words, Ananias fell to the ground and died.[c] Great
fear came on all who heard these things. 6The young men got up, wrapped
him, and carried him out to be buried. 7About three hours later, his wife,
not knowing what had happened, came in. 8Peter asked her, "Tell me, was
this the price you sold the land for?"

She answered, "Yes, for that price."

9Then Peter said to her, "How is it that you have conspired[d] to put the
Spirit of the Lord to the test? Behold, the feet of those who have buried
your husband are at the door, and they will carry you out!"

---

[a] This last clause may also be translated "and they were all accorded great respect," which is less likely.

[b] CT reads "Joseph"

[c] Or "expired"/"breathed his last," here and in verse 10

[d] Or "agreed together"

order you not to teach in this Name? Behold, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us!"

[29]But Peter and the apostles answered, "We must obey God rather than men! [30]The God of our fathers[a] raised up Jesus, whom you killed by hanging him on a tree.[b] [31]God has exalted him with his right hand to be a Prince and a Savior in order to give repentance to Israel and remission of sins. [32]We are his[c] witnesses to these things, and so is the Holy Spirit that God has given to those who obey him."

[33]Hearing this, they were enraged and plotted to kill them. [34]But someone stood up in the council, a Pharisee named Gamaliel, a teacher of the law who was honored by all the people. He instructed that the apostles[d] be put out for a while. [35]He said to them, "Men of Israel, consider carefully what you intend to do to these men. [36]Some time ago, Theudas arose, claiming to be someone. A number of men, about four hundred, joined themselves to him. He was [eventually] killed, all those who obeyed him were scattered, and it all came to nothing. [37]After this man, Judas of Galilee arose during the days of the census, and he led many people to follow him. He also perished, and all those who obeyed him were scattered abroad. [38]Now I tell you: stay away from these men and leave them alone. If this plan or work is of human origin, it will be overthrown. [39]But if it is of God, you cannot overthrow it, and you would find yourselves fighting against God!"

[40]They agreed with him. Summoning the apostles, they had them flogged and ordered them not to speak in the Name of Jesus. Then they released them. [41]The apostles left the Sanhedrin, rejoicing that they had been considered worthy to suffer dishonor for the sake of his[e] Name.

[42]Every day, in the temple and at home, they never stopped teaching and preaching that Jesus is the Christ.

The apostles appoint seven assistants—About Stephen (Stephanos)

6 Now in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists[f] against the Hebrews, because their widows were neglected in the daily service [of food distribution]. [2]The Twelve summoned the multitude of the disciples and said, "It is not appropriate for us to abandon the word of God in order to serve tables.

---

[a] Or "ancestors"

[b] Greek ξύλου which can also mean "wood/stake/stocks/cross"—a reference to Deuteronomy 21:23 LXX also cited in Galatians 3:13

[c] CT lacks "his"

[d] CT reads "they" instead of "apostles"

[e] Or "the Name"

[f] The Hellenists were Jewish converts to the Church who used Greek language and culture. They were either proselytes (Greeks who had converted to Judaism, then Christianity) or of Hebrew descent.

descendants[a] would possess this land, even when Abraham was still childless. 6God spoke in this way: that Abraham's descendants would live as aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years. 7'I will judge the nation to which they will be in bondage,' said God, 'and after that ⸢time⸣, they will they come out and offer divine service[b] to me in this place.'[c] 8God also gave Abraham the covenant of circumcision. Then Abraham became the father of Isaac and circumcised him on the eighth day. Isaac became the father of Jacob, and Jacob became the father of the Twelve patriarchs.

9Filled with jealousy against Joseph, the patriarchs sold him into Egypt, but God was with him. 10He delivered Joseph[d] from all his afflictions and gave him favor and wisdom before Pharaoh, the king of Egypt. Pharaoh appointed him governor over Egypt and his entire house. 11Now a famine came over all the land of Egypt and Canaan, along with great suffering, and our fathers[e] could not find any food. 12But when Jacob heard that there was grain in Egypt, he sent out our fathers on a first visit. 13On their second visit, Joseph was revealed to his brothers and Pharaoh learned about Joseph's family. 14Joseph sent ⸢a message⸣ and called fpr his father Jacob as well as all his relatives (seventy-five[f] souls). 15So Jacob went down into Egypt where he died, along with our fathers. 16Later, they were brought back to Shechem and laid in the tomb that Abraham had purchased for a price in silver from the children of Hamor of Shechem.

17As the time of the promise which God had sworn to Abraham came close, the people were growing and multiplying in Egypt. 18Then a different king, one who did not know Joseph, came to power there. 19This king took advantage of our race and mistreated our fathers, forcing them to abandon their babies, so that they would not stay alive. 20At that time, Moses was born, and he was pleasing to God. For three months, he was nourished in his father's house; 21and when he was thrown out, Pharaoh's daughter took him and raised him as her own son. 22Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words and actions. 23But when he was forty years old, it came into his heart to visit his brethren, the children of Israel. 24Seeing one of them treated unjustly, he defended and avenged a man who was oppressed, striking the Egyptian. 25He supposed that his brethren would understand that God, by his hand, was giving them deliverance;[g] but they did not understand.

---

[a] Literally "seed"

[b] Greek λατρεύσουσίν

[c] Genesis 15:13-14

[d] Greek "him"

[e] Or "ancestors"

[f] Seventy-five agrees with the LXX over the MT, which reads "seventy" (Gen 46:27)

[g] The Greek word σωτηρίαν also means "salvation"

[during the] forty years in the wilderness, O house of Israel?
43You took up the tabernacle of Moloch,
the star of your god Remphan,
the figures to which you expressed adoration.[a]
[Therefore] I will carry you away[b] *beyond Babylon.*

44Our fathers had the tabernacle of the testimony in the wilderness, which
he who had spoken to Moses had commanded him to build according to the
pattern that he had seen. 45It was handed down to our fathers, and in turn,
they brought it with Joshua when they entered into the possession of the
nations which God drove out before the face of our fathers. This tabernacle
was there until the days of David, 46who found favor in the sight of God,
and who prayed to find a habitation for the God of Jacob. 47Yet, it was
Solomon who built him a house. 48However, the Most High does not dwell
in sanctuaries made with hands, as the prophet says:

49'Heaven is my throne,
and the earth is a footstool for my feet.
What kind of house will you build for me?' says the Lord;
'or what is the place of my rest?'
50Did not my hand make all these things?[c]

51You stiff-necked and uncircumcised in heart and ears, you always resist[d]
the Holy Spirit! As your fathers did, you do likewise. 52Which of the
prophets did your fathers not persecute? They [even] killed those who
foretold the coming of the Righteous One, of whom you have now become
betrayers and murderers. 53You received the law as it was ordained by
angels, and did not keep it!"

Stephen's martyrdom—His vision

54Now when they heard these things, they were furious and gnashed their
teeth at him. 55But Stephen, full of the Holy Spirit, gazed into heaven and
saw the glory of God, and Jesus standing on the right hand of God. 56He
exclaimed, "Behold, I see the heavens opened, and the Son of Man standing
at the right hand of God!"

57At this, they shouted with a loud voice, blocking their ears, and rushed at
him with one accord. 58So they threw him out of the city and stoned him.
The witnesses placed their garments at the feet of a young man named
Saul. 59As they were stoning Stephen, he called in prayer, "Lord Jesus,

---

[a] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[b] Amos 5:25-27 LXX

[c] Isaias (Isaiah) 66:1-2

[d] Or "fight against"

John[a] laid their hands on them, and they received ⌈the⌉ Holy Spirit. [18]Now
when Simon saw that the Holy[b] Spirit was given through the laying on of
the apostles' hands, he offered them money, [19]saying, "Give me this power
also, so that whoever I lay my hands on may receive ⌈the⌉[c] Holy Spirit!"
[20]But Peter said to him, "May your silver perish with you, because you
thought you could obtain the gift of God with money! [21]You have no part
or share in this {ministry} because your heart is not right before God.
[22]Repent of this wickedness of yours and ask God if perhaps the thought of
your heart may be forgiven you. [23]Indeed, I see that you are in the poison of
bitterness and in the bondage of wickedness!"

[24]Simon answered, "Pray for me to God, that none of the things which you
have spoken ⌈may⌉ happen to me."

[25]After Peter and John had borne witness and spoken the word of the Lord,
they returned to Jerusalem and {on their way} preached the Good News in
many villages of the Samaritans.

Philip and the Ethiopian

[26]Then an angel of the Lord spoke to Philip, saying, "Arise, and go toward
the south, to the way that goes down from Jerusalem to Gaza. This is a
desert."

[27]So Philip arose and went; and behold, there was a man of Ethiopia, a
eunuch of great authority under Candace, queen of the Ethiopians. He was
in charge of all her treasure and had come to Jerusalem to express
adoration.[d] [28]He was returning and sitting in his chariot, and reading the
prophet Isaias (Isaiah).

[29]The Spirit said to Philip, "Go near, and join yourself to this chariot."

[30]Philip ran to the eunuch and heard him reading Isaias (Isaiah) the
prophet. He asked, "Do you understand what you are reading?"

[31]The man replied, "How can I, unless someone explains it to me?" He then
begged Philip to come up and sit with him. [32]Now the passage of the
Scripture which he was reading was this:

> *He was led as a sheep to the slaughter.*
> *As a lamb before his shearer is silent, so he does not open his mouth.*
> [33]*In his humiliation, his judgment was taken away.*

---

[a] Greek "they"

[b] CT omits "Holy"

[c] The Greek actually uses the indefinite, which means that the most literal and accurate translation would be "receive a h/Holy s/Spirit"

[d] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[10]Now a certain disciple named Ananias lived in Damascus. In a vision, the
Lord said to him, “Ananias!”

Ananias answered, “Behold, I ⸢am here⸣ Lord!”

[11]The Lord said to him, “Arise, and go to the street which is called
Straight, and inquire in the house of Judah[a] for someone named Saul, a man
of Tarsus. For behold, he is praying, [12]and in a vision he has seen a man
named Ananias coming in and laying his hands on him, so that he might
receive his sight.”

[13]But Ananias answered, “Lord, I have heard about this man from many, how
much evil he has done to your saints at Jerusalem. [14]Here, he has authority
from the chief priests to bind all those who call upon your Name!”

[15]But the Lord said to him, “Be on your way, for he is my chosen vessel to
bear my Name before nations and kings, and to the children of Israel. [16]For
I will show him how much he must suffer for my Name’s sake.”

[17]Ananias departed and entered into the house. Laying his hands on Saul,
he said, “Brother Saul, the Lord Jesus who appeared to you on the road by
which you came has sent me, so that you may receive your sight and be
filled with the Holy Spirit!” [18]At once, something like scales fell from
Saul’s[b] eyes, and he received his sight. He arose and was baptized, [19]and
after taking some food, he was strengthened.

After staying for several days with the disciples who were at Damascus, [20]Saul
immediately went in the synagogues to proclaim that Jesus is the Son of God.
[21]All who heard him were amazed, and asked, “Is this not the man who did
such damage in Jerusalem to those who called on this Name, and who had
come here intending to bring them bound before the chief priests?”

[22]But Saul grew even more in strength and confounded the Jews who lived
at Damascus by proving that ⸢Jesus⸣[c] is the Christ.

Saul escapes Damascus—In Jerusalem

[23]After some time, the Jews conspired to kill Saul,[d] [24]but their plot became
known to him. Day and night, they watched the gates in order to be able to
kill Saul,[e] [25]but the disciples took him by night, and let him down through
the wall, lowering him in a basket. [26]When Saul arrived in Jerusalem, he
tried to join himself to the disciples, but they were all afraid of him, not
believing that he {truly} was a disciple. [27]Nevertheless, Barnabas took him

---

[a] Or “Judas”

[b] Greek “his”

[c] Greek “this”

[d] Greek “him”

[e] Greek “him”

Cornelius receives a vision

10 Now there was a certain man in Caesarea whose name was
Cornelius. He was a centurion of what was called the Italian
Regiment, 2a devout man who feared God with his entire household. He
gave generous alms to the people and always prayed to God. 3At about the
ninth hour of the day,[a] he clearly saw in a vision an angel of God coming to
him, and saying to him, "Cornelius!"

4Gazing at the angel and being quite alarmed, Cornelius said, "What is it,
Lord?"

The angel replied, "Your prayers and alms have ascended as a memorial
before God. 5Now send men to Joppa, and get Simon who is called Peter.
6He is staying with Simon, a tanner, whose house is by the seaside."[b]

7When the angel who had spoken to him had departed, Cornelius called
two of his household servants and a devout soldier from among his
attendants. 8Having explained everything to them, he sent them to Joppa.

Peter receives a vision, travels to Caesarea

9Now on the next day, as they were on their way and approached the city,
Peter went up on the housetop to pray at about the sixth hour[c]. 10He
became hungry and desired to eat, but while the meal was being prepared,
he fell into a trance. 11He saw heaven[d] opened and something like a great
sheet bound at the four corners, descending to him and let down to the
earth. 12In it were all kinds of four-footed animals of the earth, wild
animals, reptiles, and birds of the sky. 13Then a voice came to him, "Rise,
Peter, kill and eat!"

14But Peter said, "Not so, Lord! I have never eaten anything that is profane
or unclean!"

15Again, a second time, the voice spoke to him, "What God has cleansed,
you must not call unclean." 16This happened three times, and again the
vessel[e] was taken up into heaven. 17As Peter was very perplexed regarding
the meaning of the vision, behold, the men who had been sent from
Cornelius found where Simon's house was and stood at the gate. 18They
called and asked whether Simon, who was called Peter, was lodging there.
19While Peter was pondering the vision, the Spirit said to him, "Behold,

---

[a] 3:00 pm

[b] TR adds "This one will tell you what it is necessary for you to do."

[c] noon

[d] Or "the sky"

[e] Or "container/object"

proclaimed throughout all Judea, beginning from Galilee, after baptism was preached by John. 38You know how God anointed Jesus of Nazareth with [the][a] Holy Spirit and with power, how Jesus[b] went about doing good and healing all who were oppressed by the devil, for God was with him. 39We are witnesses of everything he did in the country of the Jews and in Jerusalem. They also put him to death, hanging him on a tree, 40but God raised him up the third day and allowed him to be seen. 41Yet, he was not manifest to all the people but [only] to witnesses who were chosen beforehand by God—that is, to us who ate and drank with him after he rose from the dead. 42He commanded us to preach to the people and to testify that he is the one who is appointed by God as the Judge of the living and the dead. 43It is to him that all the prophets bear witness: that through his Name, everyone who believes in him will receive remission of sins."

44While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word. 45The believers who had come with Peter and who were of the circumcision were amazed because the gift of the Holy Spirit was also poured out on the Gentiles. 46Indeed, they heard them speaking in other languages[c] and magnifying God.

At this, Peter said, 47"Can anyone refuse the water to these people, seeing that they have received the Holy Spirit just as we [have], and say that they should not be baptized?" 48He then ordered that they be baptized in the Name of the Lord. After this, they asked him to stay for a few days.

Peter returns to Jerusalem—He explains his actions in Caesarea

11 Now the apostles and the brethren who were in Judea heard that the Gentiles had also received the word of God. 2When Peter returned to Jerusalem, those who were of the circumcision criticized him, 3saying, "You went into the house of uncircumcised people and ate with them!"

4But Peter began to speak and explained things to them in order: 5"I was in the city of Joppa praying, and in a trance I saw a vision: a certain container like a great sheet was let down from heaven by four corners, descending and coming down as far as me. 6When I had looked intently at it and examined [it], I saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky. 7I heard a voice saying to me, 'Rise, Peter, kill and eat!' 8But I said, 'Not so, Lord, for nothing profane or unclean has ever entered into my mouth!' 9But a voice out of heaven answered me the second time, 'What God has cleansed, do not call unclean!' 10This was done three times, and everything was drawn back into

---

[a] The Greek actually uses the indefinite

[b] Greek "he"

[c] Or "tongues"

30This is indeed what they did, sending their gift to the presbyters through
the hands of Barnabas and Saul.

Herod's persecution—James is martyred

12 About that time, King Herod took actions to oppress some of the
[members of the] Church. 2He had James, the brother of John,
killed with the sword. 3When Herod[a] saw that it pleased the Jews, he went
on to arrest Peter as well. (This was during the days of unleavened bread).
4After arresting Peter, he put him in prison and delivered him to four
squads of four soldiers to guard him, intending to bring him out to the
people after the Passover. 5And so, Peter was kept in the prison, but
constant prayer was made by the Church to God for him. 6The same night,
when Herod was about to bring him out, Peter was sleeping between two
soldiers, bound with two chains, while guards in front of the door were
keeping watch over the prison.

7Suddenly, an angel of the Lord stood by him, and a light shone in the cell.
Striking Peter on the side, the angel[b] woke him up, saying, "Stand up
quickly!" And Peter's chains fell off from his hands. 8The angel said to him,
"Get dressed and put on your sandals!" and he did so. Then the angel said,
"Put on your cloak and follow me!" 9Peter went out and followed him, but
he did not realize that what was being done by the angel was real,[c]
thinking that he was seeing a vision. 10When they were past the first and
second guard, they arrived at the iron gate which leads into the city, and it
opened to them by itself. Having gone through, they went down one street,
and immediately the angel departed from him.

11When Peter came to himself, he exclaimed, "Now I truly know that the
Lord has sent out his angel and delivered me out of the hand of Herod and
from all that the Jewish people were expecting." 12After pondering on this,
he went to the house of Mary, the mother of John whose other name[d] was
Mark, where many were gathered together and praying. 13When Peter[e]
knocked at the outer gate, a servant girl named Rhoda came to answer.
14When she recognized Peter's voice, she was so overjoyed that she did not
open the door! Instead, she ran in and announced that Peter was standing
in front of the gate.

15But they said to her, "You are crazy!" When she insisted that it was so,
they said, "It is his angel!" 16Meanwhile Peter continued knocking. When
they opened [the door], they saw him and were amazed. 17But he motioned

---

[a] Greek "he"

[b] Greek "he"

[c] Greek ἀληθές

[d] See verse 25 and note

[e] Greek "he"

Jesus. 7He was with the proconsul, Sergius Paulus. Being an intelligent
man, the proconsul called Barnabas and Saul in order to hear the word of
God. 8However, Elymas the sorcerer (this is his name when translated)
opposed them, seeking to turn the proconsul away from the faith. 9But
filled with the Holy Spirit, Saul (who is also called Paul), fixed his eyes on
Elymas[a] 10and said, "You are full of all [kinds of] deceit and cunning, you
son of the devil and enemy of all righteousness! Will you not stop
perverting the right ways of the Lord? 11And now, behold, the hand of the
Lord is against you! You will be blind, unable to see the sun for a season!"

At once, mist and darkness fell upon Elymas[b], and he began to grope
around, seeking someone to lead him by the hand. 12When the proconsul
saw what had taken place, he believed and was amazed by the teaching of
the Lord.

13Now Paul and his company set sail from Paphos to Perga in Pamphylia
where John left them to return to Jerusalem. 14Continuing from Perga,
they came to Antioch of Pisidia. There, they went into the synagogue on
the Sabbath day and sat down [to listen]. 15After the reading of the law
and the prophets, the rulers of the synagogue sent them a message,
"Brethren, if you have any word of exhortation for the people, speak!"

Paul speaks in a synagogue

16So Paul stood up, motioned with his hand, and said, "Men of Israel and
you [Gentiles] who fear God, listen! 17The God of this people Israel chose
our fathers and made the people prosper when they lived as aliens in the
land of Egypt, and with an uplifted arm, he led them out of it. 18For a
period of about forty years, he put up with them in the wilderness. 19And
after destroying seven nations in the land of Canaan, God[c] distributed their
land among them by lot. 20After this, for about four hundred fifty years, he
gave them judges until Samuel the prophet. 21Then they asked for a king,
and God gave to them Saul the son of Kish, a man of the tribe of Benjamin
[who ruled] for forty years. 22After removing him, God[d] raised up David to
be their king, even bearing witness to him, 'I have found David the son of
Jesse, a man after my heart, who will do all my will.' 23From this man's
seed, God has brought salvation[e] to Israel, according to his promise. 24This
was before the coming of Jesus,[f] when John first preached the baptism of
repentance to all the people of Israel. 25As John was completing his work,

---

[a] Greek "him"

[b] Greek "him"

[c] Greek "he"

[d] Greek "he"

[e] TR and CT read "a Savior, Jesus" instead of "salvation." MT agrees with PT.

[f] Greek "his coming"

congregation was dismissed, many Jews and devout proselytes followed Paul and Barnabas, who spoke to them and encouraged them to persevere in the grace of God. [44]The next Sabbath, almost the entire city was gathered to hear the word of God! [45]But when the Jews saw the multitudes, they were filled with jealousy and opposed what Paul said, contradicting and blaspheming.

Turning to the Gentiles

[46]Then Paul and Barnabas spoke out boldly, saying, "It was necessary that God's word should be spoken to you first. But since you are rejecting it and consider yourselves unworthy of eternal life, behold, we turn to the Gentiles! [47]For this is what the Lord has commanded us, saying:

> *I have set you as a light for the Gentiles,*
> *So that you should bring salvation*
> *to the uttermost parts of the earth."*[b]

[48]When the Gentiles heard this, they rejoiced and received[c] the word of the Lord, and as many as were appointed to eternal life believed. [49]Thus, the word of the Lord was spread throughout the entire region. [50]But the Jews stirred up the devout and prominent women as well as the leading men of the city. They instigated a persecution against Paul and Barnabas and expelled them from their borders. [51]So the apostles[d] shook off the dust of their feet against these people and went to Iconium. [52]And the disciples were filled with joy and [with] the Holy Spirit.

In Iconium and Lystra

14 In Iconium, both Paul and Barnabas entered into the synagogue of the Jews. They spoke in such a way that a great multitude of both Jews and Greeks believed. [2]But the unbelieving Jews stirred up and poisoned the souls of the Gentiles against the brethren. [3]Therefore, Paul and Barnabas stayed there for a long time, speaking boldly in the Lord. Moreover, the Lord bore witness to the word[e] of his grace[f] and granted that signs and wonders be done by their hands. [4]However, the city was divided. Some sided with the Jews, and some with the apostles. [5]Then a group of Gentiles and Jews, along with their leaders, plotted to attack and stone them. [6]But Paul and Barnabas became aware of it and fled to the

---

[a] Text is uncertain—another possible reading is "As they went out, the people begged that these things might be told them the next Sabbath" (RSV).

[b] Isaias (Isaiah) 49:6

[c] Most other manuscripts read "glorified" instead of "received"

[d] Greek "they"

[e] Or "message/proclamation"

[f] Greek χάριτος ("underserved or gratuitous kindness or mercy")

work which they had now fulfilled. [27]When they arrived, they gathered the Church and reported all that God had accomplished with them, and that he had opened a door of faith to the Gentiles. [28]They stayed there with the disciples for some time.

The council in Jerusalem

15 Then certain men came down from Judea {to Antioch} and taught the brethren,[a] "Unless you are circumcised according to the custom of Moses, you cannot be saved!" [2]As a result, Paul and Barnabas had no small dispute and controversy with them. Therefore, the brethren appointed Paul, Barnabas and some of their own to go up to Jerusalem to the apostles and presbyters regarding this question. [3]Having been sent on their way by the Church,[b] they passed through Phoenicia and Samaria, relating the conversion of the Gentiles and causing great joy to all the brethren. [4]When they arrived in Jerusalem, they were received by the Church, the apostles and the presbyters, and they reported all that God had accomplished with them <and that he had opened a door of faith to the Gentiles.>[c]

[5]However, some believers from the sect of the Pharisees arose and said, "It is necessary to circumcise them and to command them to keep the law of Moses!"

[6]The apostles and the presbyters gathered together to discuss this matter. [7]When there had been much discussion, Peter stood up and said to them, "Brethren, you know that some time ago, God made a choice among us, that by my mouth the nations should hear the word of the Good News and believe. [8]God, who knows the heart, bore witness to them by giving them the Holy Spirit, just as he had done to us. [9]He made no distinction between us and them, purifying their hearts by faith. [10]And now, why do you put God to the test by putting a yoke on the neck of the disciples, one which neither our fathers nor we were able to bear? [11]But we believe that we are saved through the grace of the Lord Jesus,[d] just as they are."

[12]At this, the whole multitude kept silence. They listened to Barnabas and Paul report what signs and wonders God had accomplished among the nations through them. [13]When they had finished, James said, "Brethren, listen to me! [14]Simeon has reported how God first showed concern toward the Gentiles in order to take from them a people for his Name. [15]This agrees with the words of the prophets. As it is written:

---

[a] Or "brothers." In this context it is addressed to men only

[b] The Church of Antioch

[c] This phrase, a repeat of Acts 14:27b, appears to be unique to the Patriarchal Text.

[d] TR adds "Christ"

[30]Accordingly, the men were sent off and arrived in Antioch where they
gathered the community and delivered the letter. [31]The people read it and
rejoiced over the encouragement. [32]Judas and Silas (who were also
prophets) encouraged the brethren with many words and strengthened
them. [33]After spending some time there, they were sent back with
greetings from the brethren to those who had sent them out. [34]<But it
seemed good to Silas to remain there>.[a] [35]Paul and Barnabas stayed in
Antioch, teaching and preaching the word of the Lord with many others.

Parting of ways between Paul and Barnabas

[36]After some time, Paul said to Barnabas, "Let us revisit our brethren in
every city where we proclaimed the word of the Lord, to see how they are
doing!" [37]Barnabas was determined to take John (who was called Mark)
along with them. [38]However, Paul did not think that it was a good idea to
take with them someone who had deserted them in Pamphylia and had not
continued with them in the work. [39]Then the disagreement became so
intense that they separated from each other. Barnabas took Mark with him
and sailed away to Cyprus. [40]But Paul chose Silas and having been
entrusted by the brethren to the grace of God, they departed. [41]Paul went
through Syria and Cilicia, strengthening the Churches.

About Timothy

16 Paul then came to Derbe and Lystra. And behold, a certain
disciple named Timothy lived there. He was the son of a certain
Jewish woman who was a believer, but his father was a Greek. [2]This
disciple was well spoken of by the brethren who were at Lystra and
Iconium. [3]Paul wanted to have Timothy along on the journey, so he had
him circumcised because of the Jews who were in those parts, since all
knew that his father was a Greek. [4]As they went on their way through the
cities, they delivered to the brethren[b] the decisions which had been
ordained by the apostles and presbyters who were at Jerusalem, so that
they might obey. [5]As a result, the Churches were strengthened in the faith
and increased in number every day.

Paul's vision—To Macedonia

[6]After going through the region of Phrygia and Galatia, they were
forbidden by the Holy Spirit to preach the word in Asia. [7]When they
arrived at the border of Mysia, they tried to go into Bithynia but the Spirit[c]
did not allow them. [8]So they passed by Mysia and came down to Troas.
[9]During the night, a vision appeared to Paul: a man of Macedonia was

---

[a] Some manuscripts omit verse 34

[b] Greek "them"

[c] CT reads "Spirit of Jesus"

shaken. At once, all the doors were opened, and everyone's bonds were
loosened. 27The jailer, awaking from sleep and seeing the prison doors
open, began to draw his sword and he was about to kill himself, supposing
that the prisoners had escaped. 28But Paul cried with a loud voice, "Do not
harm yourself, for we are all here!"

29Having asked for lights, the jailer rushed in and fell down trembling
before Paul and Silas. 30He brought them out and asked, "Sirs, what must I
do to be saved?"

31They answered, "Believe in the Lord Jesus Christ and you will be saved,
you and your household!" 32Then they spoke the word of the Lord to him
and to all those who were in his household.

33Late as it was, the jailer washed their wounds and was immediately
baptized, he and his entire household. 34He took them into his house and
set food before them. He was filled with joy for believing in God, along
with his entire household.

35But when day came, the magistrates sent the sergeants with the order,
"Let those men go."

36The jailer reported these words to Paul, saying, "The magistrates have
sent word to let you go! Now you may come out, and go in peace."

37But Paul said to the sergeants,[a] "They have beaten us in public, without a
trial, even though we are Roman citizens, and you have thrown us into
prison! And now they want to release us in secret? No indeed! Let them
come themselves and bring us out!"

38The sergeants reported these words to the magistrates, and hearing that
Paul and Silas[b] were Romans, they became afraid. 39Therefore, they came
and pleaded with them. When they had escorted them out, the officials
asked them to leave the city. 40So they left the prison and went to Lydia's
house, where they met the brethren and encouraged them. Then they
departed.

Paul in Thessalonica

17 After passing through Amphipolis and Apollonia, Paul and Silas
arrived in Thessalonica where there was a Jewish synagogue. 2As
was his custom, Paul gave them his attention and for three Sabbath days,
he reasoned with them from the Scriptures. 3He explained and showed that
the Christ had to suffer and rise again from the dead, saying, "This Jesus
whom I proclaim to you is the Christ."

---

[a] Greek "them"

[b] Greek "they"

Others suggested, "He seems to be advocating foreign deities," because he
was preaching to them Jesus and ⌜Anastasin⌝ 'the resurrection'.[a]

19So they took him ⌜by the arm⌝ and brought him to the Areopagus,
saying, "May we know what this new teaching that you proclaim is all
about? 20You certainly bring some strange things to our ears! Therefore we
want to know what all this is about." 21Now all the Athenians and the
strangers living there spent their time doing nothing else, but either to tell
or to hear some new thing.

22So Paul stood in the middle of the Areopagus, and said, "Athenians! I
perceive that you are very religious[b] in all things. 23In fact, as I passed
along and observed your sacred monuments, I also found an altar with this
inscription: 'To an unknown God.' Therefore, the one you revere[c] in
ignorance, this one I announce to you! 24The God who made the world and
all things in it, being Lord of heaven and earth, does not dwell in
sanctuaries made with hands! 25Neither is he served by human hands, as
though he needed anything, since he himself gives to all life, breath, and
everything else. 26From one blood[d], he has made every nation to dwell on
the entire surface of the earth (having determined the times and boundaries
of their habitation). 27God did this so that people should seek the Lord[e] and
perhaps reach out for him and find him, although he is not far from each
one of us. 28'For in him we live, and move, and have our being!' As some of
your own poets have said, 'For we are also his offspring.'[f] 29Since we are
God's offspring, we should not think that the divinity[g] is like gold, silver,
or stone, engraved by human art and imagination. 30In the past, God
overlooked such ignorance, but now, he commands that all people
everywhere should repent, 31because he has appointed a day in which he
will judge the world in righteousness by the man whom he has ordained.
He has given assurance of this to all by raising him from the dead."

32Now when they heard of the resurrection of the dead, some mocked; but
others said, "We want to hear you again on this matter."

---

[a] The Greek word for resurrection (ἀνάστασιν) may be misunderstood as a proper feminine noun.

[b] Or "fearful of the gods." The word may have a negative meaning ("superstitious" as in KJV) but it is very unlikely in context.

[c] Greek εὐσεβεῖτε (conveys the idea of fulfilling religious duties or rites)

[d] CT omits "blood"

[e] Other manuscripts read "seek God"

[f] The Greek γένος also means "family/nation/people"

[g] Greek θεῖον

17Then all the Greeks[a] turned on Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal, but Gallio did not care about any of these things.

Return to Antioch

18After this, Paul stayed some time longer. He then took his leave of the brethren and set sail from Corinth to Syria, together with Priscilla and Aquila. In Cenchreae, he shaved his head on account of a vow which he had made. 19Arriving in Ephesus, he left Priscilla and Aquila there, but he himself entered into the synagogue and debated with the Jews. 20When they asked him to stay with them a longer time, he declined. 21However, taking his leave of them, he said, "I must by all means keep this coming feast in Jerusalem, but I will come back to you if God wills." He then set sail from Ephesus.

22After landing at Caesarea, he went to greet the Church, and then traveled down to Antioch. 23Having spent some time there, he departed and went through the region of Galatia and Phrygia, in order, strengthening all the disciples.

Apollos

24Now a certain Jew named Apollos who was an Alexandrian by race and an eloquent man arrived in Ephesus, and he was powerful with the Scriptures. 25He had been instructed in the way of the Lord, and being fervent[b] in spirit, he spoke and taught accurately the things of the Lord[c], although he had only experienced the baptism of John. 26Apollos began to speak boldly in the synagogue, but when Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.

27When Apollos had determined to cross over into Achaia, the brethren encouraged him and wrote to the disciples to receive him. When he arrived there, he greatly helped those who had believed through grace, 28for he powerfully refuted the Jews, publicly showing by the Scriptures that Jesus was the Christ.

Paul in Ephesus—Baptism and the Holy Spirit—Miracles

19 It happened that, while Apollos was in Corinth, Paul had passed through the upper country and arrived in Ephesus. And finding

---

[a] CT reads "they all"

[b] Or "zealous"

[c] CT reads "Jesus" instead of "the Lord"

practiced magical arts brought their books and burned them in the sight of
all. Their price was counted and found to be fifty thousand pieces of silver.[a]
20In this way, the word of the Lord was growing and becoming powerful.

Paul's intentions—The silversmiths in Ephesus

21Now after these things had ended and after passing through Macedonia
and Achaia, Paul firmly decided to go to Jerusalem, saying, "After going
there, I must also see Rome!"

22Having sent into Macedonia two of his attendants, Timothy and Erastus,
Paul stayed in Asia for a while longer. 23About that time, there arose a
serious disturbance concerning the Way. 24A certain man named
Demetrius, a silversmith who made silver shrines of Artemis, brought
much business to the craftsmen. 25He held a meeting with craftsmen of the
same occupation and said, "Men, you know that we obtain our wealth
through this business. 26As you can see and hear, not in Ephesus alone, but
almost throughout all Asia, this Paul has convinced and turned away many
people, saying that our gods[b] are no gods and that they are made with
⸢human⸣ hands. 27Not only is there danger that our trade will lose its
credit, but also that the temple of the great goddess Artemis, whom all Asia
and the world revere,[c] will be considered as nothing, and that her majesty
will be destroyed!"[d]

28When they heard this, the craftsmen[e] were filled with anger and shouted,
"Great is Artemis of the Ephesians!" 29The whole city was filled with
confusion. The people rushed with one accord into the theater and arrested
Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
30But when Paul desired to enter in to ⸢speak to⸣ the people, the disciples
did not allow him. 31Some of the officials of the province[f] who were his
friends sent word to him and begged him not to venture into the theater.
32Some people shouted one thing, and some another as the assembly was in
turmoil. Most of them did not ⸢even⸣ know why they had come together.
33The Jews pushed Alexander and he was brought out of the multitude. He
motioned ⸢with⸣ his hand in order to present a defense to the people, 34but
when they realized that he was a Jew, they all with one voice shouted,
"Great is Artemis of the Ephesians!" And they did this for about two hours.

---

[a] The 50,000 pieces of silver here probably referred to 50,000 drachmas. If so, the value of the burned books was equivalent to about 160 man-years of wages for agricultural laborers.

[b] Greek "they"

[c] Here, "revere" is used to translate σέβεσθαι (*sebesthai*), not *proskuneo*.

[d] CT reads "and that she should even be thown down from her majesty" instead of "and that her majesty will be destroyed."

[e] Greek "they"

[f] Or "Asiarchs"

To Miletus—Paul's address to the presbyters

[13]As for us who had gone ahead to the ship, we set sail for Assos, intending to take Paul aboard there. This is what Paul had arranged since he intended to go there by land. [14]When he met us at Assos, we took him aboard and headed to Mitylene. [15]The next day, we sailed from there and arrived opposite Chios. The following day, we touched at Samos and stayed at Trogyllium, and the day after we arrived in Miletus. [16]Paul had determined to sail past Ephesus in order not to spend time in Asia because he was in a hurry: if possible, he wanted to be in Jerusalem on the day of Pentecost.

[17]From Miletus, Paul sent a message to Ephesus and called to himself the presbyters of the Church. [18]When they arrived, he told them, "You yourselves know, from the first day that I set foot in Asia, how I was with you all the time. [19]I served the Lord with all humility, with many tears, and with trials which happened to me by the plotting of the Jews. [20]I did not hesitate to proclaim to you anything that was profitable, teaching you publicly and from house to house. [21]To both Jews and Greeks, I bore witness to repentance before God and faith toward our Lord Jesus Christ.[a] [22]Now behold, I go to Jerusalem bound by the Spirit. I do not know what will happen to me there, [23]except that the Holy Spirit testifies in every city, saying that bonds and afflictions await me. [24]Yet, I do not focus on these things and I do not hold my life dear to myself, so that I may finish my race with joy and [fulfill] the ministry which I received from the Lord Jesus, to fully bear witness to the Good News of the grace of God.

[25]Now behold, I know that none of you among whom I have gone about preaching the Kingdom of God will ever see my face again. [26]And so, I testify to you today that I am clean from the blood of all men, [27]for I did not hesitate to proclaim to you the whole counsel[b] of God. [28]Therefore, keep watch over yourselves and over the flock among which the Holy Spirit has made you overseers! Be shepherds of the Church of the Lord[c] and of God, which he has purchased with his own blood.[d] [29]For I know this, that after my departure, vicious wolves will enter in among you and they will not spare the flock. [30]From among your own group, men will arise who will speak perverse things in order to draw away the disciples after them. [31]Therefore, keep watch! Remember that for a period of three years, I did not cease night and day to warn everyone with tears. [32]Now, brethren, I entrust you to God, and to the word of his grace which is able to build [you] up and to give you the inheritance among all those who are

---

[a] CT and MT omit "Christ"

[b] Or "plan/intention/purpose"

[c] CT omits "of the Lord and"

[d] CT reads "with the blood of his own [son]"

14 Since he would not be persuaded, we became silent, except to say, "The
Lord's will be done!"

Paul visits James in Jerusalem

15 After these days, we took up our baggage and went up to Jerusalem.
16 Some of the disciples from Caesarea also went with us, bringing an early
disciple ⌜named⌝ Mnason of Cyprus, with whom we would be staying.

17 When we arrived in Jerusalem, the brethren received us gladly. 18 The
next day, Paul went with us to visit James, and all the presbyters[a] were
present. 19 After greeting them, Paul reported in detail what God had
accomplished among the Gentiles through his ministry. 20 When they heard
it, they glorified the Lord. They told him, "You see, brother, that there are
many thousands among the Jews who have believed, and they are all
zealous for the law. 21 They have been informed about you, that you teach
all the Jews who are among the Gentiles to abandon Moses and that you
tell them not to circumcise their children or to preserve the customs.
22 What then? The Church must certainly meet since they will hear that
you have arrived. 23 Therefore, do what we tell you. We have four men who
have taken a vow. 24 Take them, join in their purification rites, and pay for
their expenses, so that they may shave their heads. Then all may know that
there is no truth in these reports about you, but that you yourself also live
in observance of the law. 25 But concerning the Gentiles who believe, we
have written our decision <that they should observe no such thing,[b]
except> that they should keep themselves from food offered to idols, from
blood, from strangled things, and from sexual immorality."

26 So Paul took the men, and the next day, he purified himself and went with
them into the temple, declaring the fulfillment of the days of purification,
until the offering was offered for every one of them. 27 When the seven days
were almost completed, Jews from Asia saw Paul in the temple. They
stirred up the entire crowd and laid hands on him, 28 shouting, "Men of
Israel, help! This is the man who teaches all men everywhere against the
{chosen} people, the law, and this place. Moreover, he also brought Greeks
into the temple and defiled this holy place!" 29 ⌜They said this⌝ because they
had seen Trophimus, the Ephesian, with Paul in the city, and they
supposed that Paul had brought him into the temple.

Paul is arrested

30 The entire city was in turmoil and the people came running. They seized
Paul and dragged him out of the temple, and at once the doors were shut.

---

[a] See Appendix A

[b] CT omits "that they should observe no such thing, except"

approaching Damascus, at about noon, a great light shone from the sky[a] around me. [7]I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' [8]I answered, 'Who are you, Lord?' He said to me, 'I am Jesus of Nazareth, whom you persecute.'

[9]Indeed, those who were with me saw the light and were afraid[b], but they did not understand the voice of him who spoke to me. [10]I asked, 'What shall I do, Lord?' The Lord said to me, 'Arise, and go into Damascus. There, you will be told what you should do.' [11]Since I could not see because of the glory of that light, I was led by the hand of those who were with me and arrived in Damascus. [12]Someone named Ananias, a devout man according to the law, well spoken of by all the Jews, and who lived in Damascus, came to me. [13]Standing by me, he said, 'Brother Saul, receive your sight!' At that very moment, I was able to see him! [14]He said, 'The God of our fathers has appointed you to know his will, and to see the Righteous One, and to hear a voice from his mouth. [15]For you will be a witness for him to all people, testifying to what you have seen and heard. [16]Now why do you wait? Arise, be baptized, and wash away your sins, calling on the Name of the Lord.'

[17]It happened that, when I had returned to Jerusalem, and while I was praying in the temple, I fell into a trance. [18]I saw the Lord[c] saying to me, 'Hurry and get out of Jerusalem quickly, because they will not receive[d] your testimony concerning me.' [19]I said, 'Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in you. [20]When the blood of your martyr[e] Stephen was shed, I too was standing by, consenting to his death and guarding the coats of those who killed him.'

[21]Then he said to me, 'Depart, for I will send you out far from here to the Gentiles.'"

[22]They listened to him until he said that; then they lifted up their voice, and shouted, "Rid the earth of this fellow, for he is not fit to live!"

Paul is arrested—His Roman citizenship

[23]As they were shouting and throwing off their cloaks and dust into the air, [24]the commanding officer ordered that Paul be brought into the barracks. He [then] gave instruction that Paul should be interrogated under scourging, so that he might find out for what crime the people shouted against him in such a way. [25]When they had tied him up with straps, Paul

---

[a] Or "heaven"

[b] CT omits "and were afraid"

[c] Greek "him"

[d] Or "accept"

[e] Or "witness"

these things). 9A great uproar began, and the teachers of the law who
belonged to the party of the Pharisees stood up. They strongly argued,
"We find no evil in this man! But if a spirit or angel has spoken to him, [a]let
us not fight against God!"

10The dispute became so fierce that the commanding officer feared that they would tear Paul to pieces. He then ordered the soldiers to go down and remove Paul from the assembly by force, and to bring him into the barracks.

11The following night, the Lord stood by him, and said, "Rejoice, Paul! As you have borne witness to me in Jerusalem, you must also bear witness in Rome."

Conspiracy exposed—Paul is taken to Caesarea

12When day came, some of the Jews banded together and bound themselves
under a great curse,[b] saying that they would neither eat nor drink until
they had killed Paul. 13There were more than forty people who joined this
conspiracy. 14They came to the chief priests and the presbyters, and said,
"We have bound ourselves under a great curse, to eat nothing until we
have killed Paul. 15Now then, you with the Sanhedrin should petition the
commanding officer to bring him down to you tomorrow, as though you
were going to judge his case more exactly. We are ready to kill him before
he comes near!"

16But Paul's nephew[c] heard of their ambush. He came, entered into the
fortress and told Paul. 17Calling one of the centurions, Paul said, "Bring
this young man to the commanding officer. He has something to tell him."

18Accordingly, the centurion took Paul's nephew[d] and brought him to the commanding officer, saying, "Paul, the prisoner, called me and asked me to bring this young man to you. He has something to tell you."

19The commanding officer took Paul's nephew by the hand, and going aside, asked him privately, "What is it that you have to tell me?"

20He replied, "The Jews have agreed to ask you to bring Paul down to the
council tomorrow, as though intending to inquire somewhat more
accurately concerning him. 21But do not give in to their request, for more
than forty men lie in wait for Paul, and they have bound themselves under
a curse neither to eat nor to drink until they have killed him. They are
ready now, waiting for you to grant their request."

---

[a] CT omits "let us not fight against God"

[b] Or "oath"

[c] Literally "sister's son"

[d] Greek "him," here and in the next verse

even tried to profane the temple, and we arrested him, [a]desiring to judge him according to our own laws. 7[b]However, the commanding officer, Lysias, arrived and with much violence took him out of our hands, 8commanding his accusers to come to you. By examining him yourself, you will be able to verify for yourself the truth of our accusations.”>

9The Jews also joined in the deposition, affirming that these things were true. 10When the governor had motioned for him to speak, Paul answered, “Because I know that you have been a judge of this nation for many years, I gladly make my defense. 11As you can see, it has been no more than twelve days since I went up to express adoration[c] at Jerusalem. 12In the temple, they did not find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. 13Moreover, they cannot prove the accusations they are making against me now. 14However, I do admit this to you, that according to the Way which they call a sect, so do I offer divine service to the God of our fathers. I believe all things which are written in the law and in the prophets. 15I have the same hope in God as these men, that there will be a resurrection of the dead, both upright and wicked. 16And so, I strive also to always have a conscience without offense toward God and men.

17Now after a few years, I came to bring to my people gifts for the needy, and to present offerings. 18This is how certain Jews from Asia found me in the temple, ritually purified, with no mob or turmoil. But there are some Jews from Asia 19who should have been here before you to present their accusations if they had anything against me. 20Otherwise, let these men explain what injustice they found in me when I stood before the Sanhedrin. 21Or perhaps it is for what I cried out while standing among them, ‘I am being judged by you today regarding the resurrection of the dead!’”

22But when Felix heard these things, being better informed concerning the Way, he adjourned the case, stating, “When Lysias, the commanding officer, comes down, I will decide your case.”

Paul’s years in Caesarea

23He ordered the centurion that Paul should be kept in custody and that he should have some privileges: none of his friends should be forbidden from serving him or visiting him. 24A few days later, Felix came with his wife Drusilla who was Jewish. He sent for Paul and granted him a hearing concerning the faith in Christ. 25As Paul discoursed about righteousness, self-control, and the judgment to come, Felix became alarmed and said,

---

[a] CT omits the second clause of verse 6.

[b] CT omits verse 7 and the first part of verse 8 until the end of the sentence.

[c] *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*).

Paul's case before the king, saying, "There is a certain man who was left as a prisoner by Felix. 15When I was in Jerusalem, the chief priests and the presbyters of the Jews presented an [accusatory] report about this man, asking me to condemn him. 16I answered them that it is not the custom of the Romans to condemn anyone to death[a] before the accused has met his accusers face to face and has had opportunity to make his defense in the case against him. 17Then, since they had come together here, I did not delay. On the following day, I sat on the judgment seat and commanded the man to be brought in. 18When the accusers stood up, they did not bring any of the charges I was expecting. 19Instead, they had some dispute against him dealing with their own religion, and about a certain Jesus who was dead, and whom Paul affirmed to be alive. 20I was puzzled as how to investigate such things and asked whether he was willing to go to Jerusalem and there be judged concerning these matters. 21But Paul appealed that his case be reserved for the decision of the emperor, and so I gave orders that he be detained until I could send him to Caesar."

22Agrippa said to Festus, "I too would like to hear this man!"

"Tomorrow," Festus replied, "you shall hear him."

23On the next day, after Agrippa and Bernice had made their entry with great pomp, they went to the audience hall with the commanding officers and the leaders of the city. At the command of Festus, Paul was brought in. 24Festus said, "King Agrippa, and all who are here present with us, you see this man. The entire Jewish community, both in Jerusalem and here, petitioned me about him, clamoring that he should not live any longer. 25But when I found that he had committed nothing worthy of death, and as he himself had appealed to his Imperial Majesty, I decided to send him {to Rome}. 26I have nothing certain to write to my lord concerning this man! Therefore, I have brought him forth before you [all], and especially before you, King Agrippa, so that after examination, I may have something to write. 27For it seems unreasonable to me to send a prisoner without also specifying the charges against him."

26

Agrippa said to Paul, "You may speak for yourself."
Then Paul held up his hand and made his defense. 2"I consider myself blessed, King Agrippa, that today, I am able to make my defense before you in response to all the accusations of the Jews, 3especially because you are an expert in all the customs and debates which take place among the Jews. Therefore, I beg you to hear me patiently.

4Indeed, all the Jews know about my way of life from my youth, which was from the beginning among my own nation at Jerusalem. 5Since they have

---

[a] Or "destruction"

how, by the resurrection of the dead, he would be first to proclaim light
both to the ⌜Jewish⌝ people and to the Gentiles."

24 As Paul was presenting this defense, Festus exclaimed with a loud voice,
"Paul, you are crazy! Your great learning is driving you insane!"

25 But Paul replied, "I am not crazy, Most Excellent Festus, but boldly
declare words of truth and good sense. 26 Indeed, the king is aware of these
things and I will also speak freely to him. For I am convinced that none of
this is hidden from him, for this has not been done in a corner. 27 King
Agrippa, do you believe the prophets? I know that you believe!"

28 Agrippa then said to Paul, "With a little persuasion, are you trying to
make me a Christian?"[a]

29 Paul answered, "I pray to God, that whether with little or with much, not
only you but also all who hear me today might become as I am, except for
these chains."

30 When he had said these things,[b] the king rose up with the governor,
along with Bernice and those who sat with them. 31 After retiring, they
talked together and agreed, "This man has done nothing worthy of death
or imprisonment." 32 Agrippa said to Festus, "This man might have been set
free if he had not appealed to Caesar."

Paul is sent to Rome—Shipwrecked in Malta

27 When it was determined that we should sail for Italy, the
authorities[c] delivered Paul and other prisoners to a centurion
named Julius, of the Imperial regiment. 2 Boarding a ship of Adramyttium,
we put to sea, intending to sail to various places on the coast of Asia.
Aristarchus, a Macedonian of Thessalonica, traveled with us. 3 The next
day, we landed at Sidon. Julius treated Paul with kindness and gave him
permission to visit his friends and to be cared for. 4 Putting to sea from
there, we sailed under ⌜the shelter of⌝ Cyprus because the winds were
contrary. 5 After sailing across the open sea along ⌜the coasts of⌝ Cilicia
and Pamphylia, we arrived in Myra,[d] a city of Lycia. 6 There, the centurion
found a ship sailing from Alexandria to Italy, and he put us on board.
7 After sailing slowly for many days, we arrived with difficulty near Cnidus.
The wind did not allow us to go further ⌜on course⌝, and we sailed under
the shelter of Crete, off Salmone. 8 We continued along the coast and
arrived at a place called 'Fair Havens,' near the city of Lasea.

---

[a] Or "You almost persuade me to become a Christian."

[b] CT omits "When he had said these things"

[c] Greek "they"

[d] This city would later become the see of St. Nicholas.

some land. 28They measured the depth of water and found twenty fathoms.[a]
A little while later, they took soundings again and found fifteen fathoms.[b]
29Fearing that we would run aground on rocky ground, they let down four
anchors from the stern, hoping to hold steady until daylight. 30Trying to
escape from the ship, the sailors lowered the lifeboat into the sea,
pretending that they would lay out anchors from the bow. 31Paul then said
to the centurion and to the soldiers, "Unless these men stay in the ship, you
cannot be saved!" 32So the soldiers cut away the ropes of the lifeboat and let
it fall off.

33As the day was coming on, Paul begged them all to take some food,
saying, "This day is the fourteenth day that you wait and continue fasting,
taking nothing. 34Now I urge you to take some food! This is for your safety,
and not a hair will fall from any of your heads." 35After saying this and
having taken bread, he gave thanks to God in the presence of all. Then he
broke it and began to eat. 36At this, they all cheered up and also took food.
37In all, we were two hundred seventy-six souls on the ship. 38When they
had eaten enough, they lightened the ship by throwing out the wheat into
the sea. 39When day came, they did not recognize the land but noticed a
cove with a beach, and they decided to try to drive the ship onto it.
40Casting off the anchors, they left them in the sea, at the same time
untying the rudder ropes. Hoisting up the foresail to the wind, they made
for the beach. 41But coming to a place with cross-currents,[c] they beached
the vessel. The front of the ship struck and remained immovable while the
stern began to break up by the violence of the waves.

42The soldiers' advice was to kill the prisoners, so that none of them would
swim out and escape. 43But the centurion, desiring to save Paul, kept them
from carrying out their plan. He gave orders that those who could swim
should throw themselves overboard first and go to shore. 44The rest should
follow, some on planks, and some on other things from the ship. And so it
was that they all escaped safely to the land.

In Malta—Paul bitten by a snake

28 Once safe on the shore, they learned that the island was called
Malta. 2The natives showed us unusual kindness; they kindled a
fire and welcomed us all because it was raining and cold. 3But as Paul was
gathering a bundle of sticks and placing them on the fire, a viper came out
because of the heat and fastened itself on his hand. 4When the natives saw
the creature hanging from his hand, they said one to another, "There is no
doubt that this man is a murderer! He has escaped from the sea but Justice

[a] 20 fathoms = 120 feet = 36.6 meters

[b] 15 fathoms = 90 feet = 27.4 meters

[c] That is, a sand bar

[21]They answered him, “We have not received letters from Judea concerning
you, and no brother has come here to make a report or speak any evil of
you. [22]But we desire to hear from you what you think because it is known
to us that everywhere, people speak against this sect.”

[23]After making an appointment with Paul for a certain day, many more
people visited him at his place of residence. From morning until evening,
he explained and bore witness about ⌈the things of⌉ the Kingdom of God.
He also tried to convince the Jews[a] concerning Jesus, ⌈quoting⌉ both from
the law of Moses and from the prophets. [24]Some believed what was spoken,
and others did not. [25]Although disagreeing among themselves, they left
after Paul had spoken one ⌈last⌉ word, “Rightly did the Holy Spirit speak
to our fathers through Isaias (Isaiah) the prophet, [26]saying:

> *Go to this people and say:*
> *You will keep on hearing but never understand!*
> *You will keep on seeing but never perceive!*
> [27]*For this people’s heart has grown callous,*
> *Their ears are dull of hearing,*
> *And they have closed their eyes,*
> *For fear that they should see with their eyes, hear with their ears,*
> *Understand with their heart, and would repent,*
> *And I would heal them.*[b]

[28]Therefore, you should know that God’s salvation is sent to the nations;
they will listen!”

[29]<After Paul said these words, the Jews departed with a great dispute
among themselves.>[c]

[30]So Paul stayed two whole years in his own rented house, receiving
everyone who came to visit him. [31]With all boldness and without
hindrance, he proclaimed the Kingdom of God and taught about the Lord
Jesus Christ.

---

[a] Greek “them”

[b] Isaias (Isaiah) 6:9-10

[c] CT omits this verse.

INTRODUCTION TO THE PAULINE EPISTLES

AUTHORSHIP AND DATES

Orthodox tradition affirms the Pauline authorship of all the letters and writings ascribed to the great missionary apostle. It also recognizes that Paul worked with an *amanuensis*, or secretary, a fact which accounts for variations in style.

Hebrews is also considered Pauline in the sense that it is directly connected with the apostle, although it is acknowledged that others (Luke, Sylvanus, Clement, Barnabas and Apollos have been suggested) were involved in the writing of this epistle which has a unique place in the Pauline corpus. Origen's views on this matter are certainly as reliable as those of modern scholars:

> Everyone who is able to discern differences of style will admit that the character of the diction of the epistle entitled *To the Hebrews* has not the apostle's roughness in speech, who confessed himself unpolished in speech, that is, in style, but that the epistle is better Greek in the framing of its diction. On the other hand, that the thoughts of the epistle are admirable, and not inferior to the acknowledged writings of the apostle, to this also everyone will consent as true who has given attention to reading the apostle. As for myself, if I were to state my own opinion, I should say that the thoughts are the apostle's, but that the style and composition belonged to one who called to mind the apostle's teachings and, as it were, made short notes of what his master said. If any Church, therefore, holds this epistle as Paul's, let it be commended for this also. For not without reason have the men of old handed it down as Paul's. But who wrote the epistle, in truth, [only] God knows. Yet the account which has reached us [is twofold], some saying that Clement, who was bishop of the Romans, wrote the epistle, others, that it was Luke, he who wrote the Gospel and the Acts. (Origen quoted by Eusebius—*Ecclesiastical History*, 6.25)

At the same time, Origen always publicly ascribed Hebrews to Saint Paul,[a] which is also the position and liturgical practice of Eastern Orthodoxy in this matter.

The chart below presents an outline of Paul's life with possible dates and other items added. The date and place where the Epistles were written are

[a] *De Principiis* 1, 2.7.7, 3.2.4, 2.3.5, 4.1.13, 4.1.24, *Against Celsus* 3.52, 7.29, *To Africanus* 9

	Pauline Letters	**Acts**
	14)	
		Syria and Cilicia (15.41)
		South Galatia (16.1-5)
sum 51	Galatia (1Cor 16.1) evangelized for the first time (Gal 4.13)	Phrygia and North Galatia (16.6)
		Mysia and Troas (16.7-10)
aut 51	Philippi (1Th 2.2 [=Macedonia, 2Cor 11.9])	Philippi (16.11-40)
	Thessalonica (1Th 2.2; cf. 3.6; Php 4.15-16)	Amphipolis, Apollonia, Thessalonica (17.1-9)
		Beroea (17.10-14)
early 52	Athens (1Th 3.1; cf. 2.17-18)	Athens (17.15-34)
early 52-spr 53	Corinth evangelized (cf. 1Cor 1.19; 11.7-9)	Corinth for 18 months (18.1-18a) **1 & 2 THESSALONIANS**
	Timothy arrives in Corinth (1Th 3.6), probably accompanied by Silvanus (1Th 1.1)	Silas and Timothy come from Macedonia (18.5)
spr 53		Paul leaves from Cenchreae (18.18b)
		1 CORINTHIANS Leaves Priscilla and Aquila at Ephesus (18.19-21)
	Apollos (in Ephesus) urged by Paul to go to Corinth (1Cor 16.12)	Apollos dispatched to Achaia by Priscilla and Aquila (18.17)

	Pauline Letters	Acts
	To Macedonia (2Cor 2.13; 7.5; 9.2b-4); arrival of Titus (2Cor 7.6)	Macedonia (20.1b)
	Titus sent on ahead to Corinth (2Cor 7.16-17), with part of 2Cor	
	Illyricum (Rom 15.19)?	
late 56 - early 57	Achaia (Rom 15.26; 16.1); Paul's third visit to Corinth (2Cor 13.1)	3 mos. in Greece (Achaia) (20.2-3) **ROMANS**
Passover 57		Paul starts to return to Syria (20.3), but goes via Macedonia and Philippi (20.3b-6a)
		Troas (20.6b)
		Miletus (20.15c-38)
		Tyre, Ptolemais, Caesarea (21.7-14)
Pentecost 57	(Plans to visit Jerusalem, Rome, Spain [Rom 15.22-27])	Jerusalem (21.15-23.30)
sum 57 - sum 59		Caesarea (23.31-26.32)
sum 59 - early 60		Journey to Rome (27.1-28.14)
spr 60 - spr 62		Rome (28.15-31) **EPHESIANS, PHILIPPIANS, COLOSSIANS, PHILEMON**
spr 62		Release from Roman imprisonment (28.30)

Church/Person	Date of founding/ conversion	Date of Letter(s)	Place Letter Written From
Timothy	mid 37	1: autumn 56; or 62-64 2: 64	1: Corinth; or Macedonia 2: Rome
Rome	before 49	late 56	Corinth
Titus	before 51	62-64	Greece
Galatia	summer 51	55	Ephesus
Philippi	autumn 51	60-62	Rome
Thessalonica	late 51	early 52 (both)	1: Corinth 2: Corinth
Corinth	early 52	1: spring 53 2: 56	1: Ephesus 2: Ephesus
Ephesus	autumn 53	60-62	Rome
Colossae	autumn 53- summer 56	60-62	Rome
Philemon	autumn 53- summer 56	60-62	Rome

THEME

As he addresses a large number of practical issues and theological themes, Saint Paul remains remarkably consistent. The following topics are especially prominent:

- The mystery of faith and new life "in Christ" (Romans 9, Ephesians)
- The mystery of unbelief and sin (Romans 1, 9, 11)
- Salvation through faith in contrast with the works of the Law (Romans 3-4; Galatians)
- Eschatological and personal hope (1 Corinthians, Thessalonians)
- The Church as Body of Christ and "pillar and foundation of truth" (Ephesians, Pastoral Epistles)

Hebrews explores three majors themes:

ROMANS
(ΠΡΟΣ ΡΩΜΑΙΟΥΣ)

Greetings

1 Paul, a bondservant of Jesus Christ, called to be an apostle, set apart for the Good News of God, 2which he promised beforehand through his prophets in the Holy Scriptures. 3⌜This is the Good News⌝ concerning his Son, who was born of the seed of David according to the flesh, 4who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord. 5Through him, we have received grace and apostleship, for obedience of faith among all the nations, for his Name's sake. 6Among them, you are also called to belong to Jesus Christ.

7To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. 9Surely, God (to whom I offer divine service[a] in my spirit in the Good News of his Son) is my witness, how unceasingly I always make mention of you in my prayers. 10I request, if by any means now at last I may be blessed by the will of God to come to you. 11For I long to see you, so that I may impart to you some spiritual gift with the purpose that you may be established;[b] 12that is, that I may be encouraged together with you, each of us by the other's faith, both yours and mine.

The wrath of God—Idolatry and immorality

13Now I do not desire to have you unaware, brethren, that I have often planned to come to you, but so far, I have been hindered. ⌜My goal⌝ is that I might have some fruit among you also, even as I have among the rest of the Gentiles. 14I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish. 15This is why there is so much eagerness on my part to preach the Good News to you also who are in Rome.

16Indeed, I am not ashamed of the Good News of Christ![c] It is the power of God for salvation for everyone who believes, for the Jew first, and also for

---

[a] Greek λατρεύω

[b] Or "made more solid"

[c] CT omits "of Christ"

The judgment of God

2 Therefore, you are without excuse, if you are judging! For in passing judgment on another, you condemn yourself, because you pass judgment and yet practice the same things. 2We know that the judgment of God is according to truth and against those who practice such things. 3Do you think that you will escape the judgment of God if you judge those who practice such things and yet act the same? 4Or do you despise the riches of God's[a] goodness, tolerance, and patience, not knowing that his goodness leads you to repentance? 5But according to your hardness and unrepentant heart, you are storing up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God. 6He "will pay back to everyone according to their works;"[b] 7[which is] eternal life to those who by perseverance in good works seek glory, honor, and incorruptibility. 8However, to those who are self-seeking and do not obey the truth but unrighteousness, there will be retribution and intense wrath, 9oppression and anguish. Trouble and distress will come to everyone who does evil, to the Jew first, and also to the Greek.

10On the other hand, glory, honor, and peace [are] for everyone who does good; to the Jew first, and also to the Greek, 11because there is no partiality[c] with God. 12Hence, all those who have sinned apart from the law will also perish without the law, [and] as many as have sinned under the law will be judged by the law. 13For it is not the hearers of the law who are righteous before God, but the doers of the law will be declared righteous.[d] 14(Indeed, when Gentiles who do not have the law do by nature the things of the law, they are a law to themselves, even though they do not have the law, 15by showing that the practical expression[e] of the law is written in their hearts. Their conscience bears witness, and their thoughts alternately accuse or defend[f] them). 16This is for the day when, according to my [proclamation of the] gospel,[g] God, through Jesus Christ, will judge the secret thoughts of all.

17Indeed, you [who] bear the name of Jew, you rely on the law and glory in God. 18You know his will, and approve the things that are excellent, being instructed out of the law. 19You are confident that you yourself are a guide of the blind, a light to those who are in darkness, 20a corrector of the foolish and a teacher of infants, having in the law the form of knowledge and of the

---

[a] Greek "his"

[b] Psalm 62:12/61 LXX; Proverbs 24:12

[c] Or "prejudice/unfair judgment"

[d] Or "justified"

[e] Or "work, requirement, effect" (Greek τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν)

[f] Greek ἀπολογουμένων from which the English "apologize" is derived

[g] Or "Good News"

11There is no one who understands.
12There is no one who seeks God.
They have all turned aside.
They have together become worthless.
There is no one who does good, no, not so much as one.[a]
13Their throat is an open grave,
With their tongues they have used deceit.[b]
The poison of vipers is under their lips;[c]
14Their mouth is full of cursing and bitterness.[d]
15Their feet are swift to shed blood.
16Destruction and misery are in their paths.
17The way of peace, they have not known.[e]
18There is no fear of God before their eyes.[f]

The righteousness of God—Faith and the works of the Law

19Now we know that whatever the law says, it speaks to those who are
under the law, so that every mouth may be closed, and so that the whole
world may be brought under the judgment of God. 20The reason is that by
the works of the law, no flesh will be justified in his sight because the exact
knowledge[g] of sin comes through the law. 21But now, a righteousness of
God has been revealed apart from the law; and the law and the prophets
bear witness to it. 22It is the righteousness of God through faith in Jesus
Christ to all and on all those who believe. There is no distinction 23because
all have sinned and fall short of the glory of God. 24All are being justified
freely by his grace through the redemption that is in Christ Jesus. 25God
purposed[h] him to be an atoning sacrifice[i] through the shedding of his blood
and to be received[j] through faith. This was to demonstrate his righteousness
by passing over prior sins, according to God's patience. 26This was also to
demonstrate his righteousness at this present time, so that God[k] might
himself be just and the justifier of whoever has faith in Jesus.

27Where then is the boasting? It is excluded! By what kind of law? [The
law] of works? No, but by a law of faith! 28Therefore, we maintain that a

[a] Psalm 14:1-3 (agrees with LXX against MT); 53:1-3; Ecclesiastes 7:20
[b] Psalm 5:9. NT agrees with LXX against MT.
[c] Psalm 140:3/139 LXX. NT agrees with LXX against MT.
[d] Psalm 10:7/9 LXX. NT agrees with LXX against MT.
[e] Isaias (Isaiah) 59:7-8
[f] Psalm 36:1/35 LXX
[g] Or "recognition/awareness"
[h] Or "set him forth/presented"
[i] Or "a propitiation"
[j] Or "accepted"
[k] Greek "he"

faith, so that it comes as a free gift and it is secure for all the descendants,
not only for those who rely on the law but also for all those others who
rely on the faith of Abraham, the father of us all. 17As it is written, "I have
made you a father of many nations."[a] This is in the presence[b] of the one
whom Abraham believed: even God, who gives life to the dead and calls
into existence what does not yet exist. 18Hoping against hope, Abraham[c]
believed that he would become "the father of many nations," according to
what had been spoken, "And so will your seed be."[d] 19And not being weak
in faith[e], he did not consider his own body which was already worn out, (he
was about a hundred years old), and the deadness of Sarah's womb. 20Yet,
looking to the promise of God, he did not waver through unbelief but grew
strong through faith, giving glory to God. 21Abraham was fully convinced[f]
that what God had promised, he was also able to accomplish. 22Therefore, it
also was "credited[g] to him for righteousness."[h] 23Now it was not written
that "it was accounted to him" for his sake alone. 24It was ⸢written⸣ also for
our sake; ⸢and⸣ faith[i] will be credited to us who believe in him who raised
Jesus our Lord from the dead. 25He was delivered up for our sins, and was
raised for our justification.

Reconciled with God through Christ

5 Being therefore justified by faith, we have[j] peace with God through our
Lord Jesus Christ, 2through whom we also have our access by faith into
this grace in which we stand. And we rejoice in hope of the glory of God!
3Not only this, but we also rejoice in our sufferings, knowing that suffering
produces perseverance; 4and perseverance, character; and character, hope.
5Hope does not disappoint us, because God's love has been poured out into
our hearts through the Holy Spirit who was given to us. 6For while we were
still weak, at the right time, Christ died for the ungodly. 7Indeed, one will
hardly die for someone righteous, but perhaps for a righteous person
someone would even dare to die. 8But God entrusts[k] his own love toward us,
in that while we were still sinners, Christ died for us.

---

[a] Genesis 17:5

[b] Or "He is our father in the sight of God (NAB)"

[c] Greek "he"

[d] Genesis 15:5

[e] Literally "the faith"

[f] Or "assured"

[g] Or "reckoned"

[h] Genesis 15:6

[i] Greek "it"

[j] Other manuscripts read "let us have peace"

[k] Or "commends"

we recognize[a] this, that our old humanity was crucified with him, so that the
body of sin might be done away with, and so that we would no longer be in
bondage to sin. [7]Whoever has died has been freed[b] from sin! [8]But if we have
died with Christ, we believe that we will also live with him; [9]knowing that
Christ, being raised from the dead, dies no more. Death no longer has
dominion over him! [10]For the death that he died, he died to sin one time; but
the life that he lives, he lives to God. [11]Thus, consider yourselves to be dead
as regards sin, but alive to God in Christ Jesus our Lord.

[12]And so, do not let sin rule in your mortal body, that you should obey it in
its lusts. [13]Also, do not present your members to sin as instruments of
unrighteousness, but present yourselves to God, as alive from the dead, and
your members as instruments of righteousness to God. [14]Sin will not have
dominion over you because you are not under law but under grace! [15]What
then? Shall we sin, because we are not under law, but under grace? May it
never be so! [16]Do you not know that when you present yourselves to
someone as slaves for obedience, you are slaves of the one whom you obey;
whether of sin to death, or of obedience to righteousness? [17]But thanks be
to God, that, although you were slaves of sin, you became obedient from
the heart to that form of teaching to which you were committed. [18]Having
been released from sin, you became slaves of righteousness.

[19]I speak in human terms because of the weakness of your flesh. Indeed, as
you used to offer your members as slaves of impurity and ever-increasing
wickedness, now offer your members as slaves of righteousness for
sanctification. [20]For when you were slaves of sin, you were free in regard to
righteousness. [21]What fruit did you obtain at that time by those things
which now shame you? The end result of those things is death! [22]But now,
being made free from sin and having become enslaved to God, you have
your fruit of sanctification, and the result of eternal life. [23]The wages of sin
is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Released from the Law—Its role

7 Do you not know, brethren (for I speak to men who know the law),
that the law has dominion over a person for as long as that person
lives? [2]Hence, the woman who has a husband is bound by law to the
husband while he lives, but if the husband dies, she is released from the law
concerning the husband. [3]Therefore, if she is joined to another man while
her husband lives, she would be called an adulteress. But if the husband
dies, she is free from the law and she is no adulteress even though she is
now joined to another man. [4]Therefore, my brethren, you also were made
dead to the law through the body of Christ in order to be joined to another,

---

[a] Or "know/acknowledge/perceive"

[b] Or "set free/acquitted"

thank God through Jesus Christ, our Lord! And so, with the mind I serve
God's law, but with the flesh, ⸢I serve⸣ the law of sin.

Free from the law of sin and of death

8 Therefore, there is now no condemnation for those who are in Christ
Jesus, <who do not walk according to the flesh but according to the
Spirit.>[a] 2For the law of the Spirit of life in Christ Jesus has made me free
from the law of sin and of death. 3What the law could not do, in that it was
weak through the flesh, God has accomplished by sending his own Son in
the likeness of sinful flesh and for sin. Thus he condemned sin in the flesh,
4so that the ordinance of the law might be fulfilled in us who walk not after
the flesh, but after the Spirit.[b] 5For those who live according to the flesh set
their minds on the things of the flesh, but those who live according to the
Spirit ⸢set their minds⸣ on the things of the Spirit. 6The mind of the flesh
is death, but the mind of the Spirit is life and peace. 7This is because the
mind of the flesh is hostile toward God; certainly, it is not subject to God's
law, and indeed it cannot be. 8Those who are in the flesh cannot please
God. 9However, you are not in the flesh but in the spirit, since the Spirit of
God dwells in you. But {surely}[c] anyone who does not have the Spirit of
Christ does not belong to him. 10If Christ is in you, the body is dead
because of sin, but the spirit is alive because of righteousness. 11But if the
Spirit of him who raised up Jesus from the dead dwells in you, he who
raised up Christ from the dead will also give life to your mortal bodies
through his Spirit who dwells in you. 12And so, brethren, we are not in debt
to the flesh that we should live after the flesh. 13For if you live after the
flesh, you must die; but if by the Spirit you put to death the deeds of the
body, then you will live! 14As many as are led by the Spirit of God are
children of God. 15You did not receive the spirit of bondage to ⸢live in⸣ fear
again. Instead, you received the Spirit of adoption through which we cry,
"Abba![d] Father!"

Adopted as children of God: hope of glory

16The Spirit himself[e] testifies with our spirit that we are children of God;
17and if ⸢we are⸣ children, then ⸢we are⸣ heirs; heirs of God, and joint-
heirs with Christ; if indeed we suffer with him, so that we may also be

[a] Or "spirit"—Capitalization is difficult to ascertain in this section. CT omits "who do not walk according to the flesh, but according to the Spirit"

[b] Or "spirit"—also in 4-9 (see note above)

[c] A possible meaning of ϵι

[d] Abba is an Aramaic word for father or daddy, often used affectionately and respectfully in prayer to our Father in heaven.

[e] The Greek is neuter ("itself") as also in KJV and NAB since *pneuma* is neuter, but the context authorizes the use of "himself" since the personal attributes of the Spirit are emphasized in this passage.

For your sake we are killed all day long.
We were accounted as sheep for the slaughter.[a]

37 No, in all these things, we are more than conquerors through him who loved us. 38 Indeed, I am convinced that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God which is in Christ Jesus our Lord.

Paul's sorrow for Israel's unbelief—God's sovereign mercy

9 I tell the truth in Christ. I am not lying and my conscience bears witness with me in the Holy Spirit 2 that I have great sorrow and unceasing pain in my heart. 3 In fact, I could wish that I myself were accursed from Christ for the sake of my brethren, my relatives according to the flesh, 4 who are Israelites. Theirs is the adoption, the glory, the covenants, the giving of the law, the offering of divine service,[b] and the promises. 5 From them are the fathers and Christ according to the flesh, who is blessed God over all, unto the ages.[c] Amen.

6 But it is not as though the word of God has come to nothing. In fact, those of 'Israel' are not all Israel,[d] 7 and just because they are Abraham's seed, not all are children. But, "In Isaac will your seed be called."[e] 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are considered as descendants. 9 For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."[f] 10 Not only so, but Rebecca also conceived by our father Isaac. 11 Even before her twins[g] had been born or had done anything good or bad (so that God's purpose of election might stand, not of works, but of him who calls),[h] 12 it was said to her, "The elder will serve the younger."[i] 13 As it is written, "Jacob I loved, but Esau I hated."[j]

14 What then shall we say? That there is injustice with God? May it never be! 15 For God[k] said to Moses, "I will have mercy on whom I have mercy,

---

[a] Psalm 44:22/43 LXX

[b] Greek λατρεία

[c] Or "…flesh, who is over all: God be blessed forever." This doxology seems to apply to Christ (here called God), as is indicated by a similar structure in Romans 1:25 and 2 Corinthians 11:31.

[d] Compare Revelation 2:9

[e] Genesis 21:12

[f] Genesis 18:10,14

[g] Greek "they"

[h] CT puts the phrase "not of works, but of him who calls" at the beginning of verse 12 instead of the end of verse 11.

[i] Genesis 25:23

[j] Malachi 1:2-3

[k] Greek "he"

[29]As Isaias (Isaiah) has said before:

If the Lord of Hosts[a] *had not left us a seed,*
We would have become like Sodom,
And would have been made like Gomorrah.[b]

The righteousness which is of faith

[30]What then shall we say? That the Gentiles, who did not pursue
righteousness, [still] attained to righteousness, even the righteousness
which is of faith; [31]but Israel, pursuing a law of righteousness, did not in
fact arrive at the law of righteousness. [32]Why? Because they did not seek it
by faith, but by the works of the law! For they stumbled over the stumbling
stone, [33]even as it is written:

Behold, I lay in Zion a stumbling stone and a rock of offense;
And whoever believes in him will not be disappointed.[c]

About Israel—On salvation

10 Brethren, my heart's desire and my prayer to God are for Israel,
that they may be saved. [2]Certainly, I testify about them that they
have a zeal for God, but not according to accurate knowledge.[d] [3]Being
ignorant of God's righteousness, and seeking to establish their own
righteousness, they did not subject themselves to the righteousness of God.
[4]For Christ is the fulfillment[e] of the law for righteousness to everyone who
believes. [5]Moses writes about the righteousness of the law, "The one who
does them will live by them."[f] [6]But the righteousness which is of faith
speaks this way, "Do not say in your heart, 'Who will ascend into heaven?'[g]
(that is, to bring Christ down); [7]or, 'Who will descend into the abyss?'[h]
(that is, to bring Christ up from the dead.)" [8]But what does it say? "The
word is near you, in your mouth, and in your heart;"[i] that is, the word of
faith, which we preach. [9]If you will confess with your mouth that Jesus is
Lord and believe in your heart that God raised him from the dead, you will
be saved. [10]With the heart, one believes, resulting in righteousness; and
with the mouth confession is made, resulting in salvation. [11]As the
Scripture says, "Whoever believes in him will not be disappointed."[j][a]

---

[a] Greek Sabaoth (for Hebrew: Tze'va'ot)

[b] Isaias (Isaiah) 1:9. NT agrees with LXX against MT.

[c] Or "put to shame." Isaias (Isaiah) 8:14; 28:16. NT agrees with LXX against MT.

[d] Greek ἐπίγνωσιν

[e] Or "completion, end"

[f] Leviticus 18:5

[g] Deuteronomy 30:12

[h] Deuteronomy 30:13

[i] Deuteronomy 30:14. Compare also Luke 17:21

[j] Or "put to shame"

God against Israel, saying 3“Lord, they have killed your prophets and
broken down your altars! I am left alone, and they seek my life.”[b] 4But how
does God answer him? “I have reserved for myself seven thousand men,
who have not bowed the knee to Baal.”[c] 5Likewise, at this present time,
there is also a remnant according to the election of grace. 6And if ⸢it is⸣ by
grace, then it is no longer of works; otherwise grace is no longer grace.
<But if it is of works, it is no longer grace; otherwise work is no longer
work.[d]>

7What then? Israel did not obtain what it was seeking, but the elect
obtained it; and the rest were hardened. 8This is according to what is
written:

> *God gave them a spirit of deep sleep,*
> *Eyes not to see, and ears not to hear,*
> *Even to this very day.*[e]

9As David says:

> *Let their table become a snare and a trap; a stumbling block;*
> *Let it be their recompense!*
> *10Let their eyes be darkened so that they may not see,*
> *And keep their backs forever bent.*[f]

11I ask then, did they stumble in order to fall? May it never be! However,
by their fall, salvation has come to the Gentiles, to provoke them to
jealousy. 12Now if their fall is the treasure of the world, and their loss ⸢has
become⸣ the riches of the Gentiles; how much greater riches will their
fullness bring! 13For I speak to you who are Gentiles: since I am an apostle
to Gentiles, I glorify my ministry. 14May I somehow provoke to jealousy
those who are my flesh so that I may save some of them. 15For if their
rejection means the reconciling of the world, what would their acceptance
be, if not life from the dead? 16If the first fruit is holy, so is the whole batch.
If the root is holy, so are the branches. 17But if some of the branches were
broken off, and you, being a wild olive, were grafted in among them,
(having {individually} become partakers with them of the root and of the
richness of the olive tree), 18do not boast over the branches! But ⸢even⸣ if
you boast, it is not you who support the root, but the root supports you.
19You will then say, “Branches were broken off, so that I might be grafted
in!” 20True; by their unbelief they were broken off, and you stand in ⸢your⸣

---

[a] Or “pleads” (the Greek uses the present tense).

[b] 1 Kings (3 Kingdoms) 19:10,14

[c] 1 Kings (3 Kingdoms) 19:18

[d] CT omits “But if it is of works, it is no longer grace; otherwise work is no longer work”

[e] Deuteronomy 29:4; Isaias (Isaiah) 29:10

[f] Psalm 69:22,23/68 LXX. NT agrees with LXX against MT.

[36]Indeed, from him, and through him, and to him, are all things. To him be the glory unto the ages! Amen.

Holy worship—One Body, many parts

12 Therefore, I urge you, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy, acceptable to God, which is your rational offering of divine service.[a] [2]Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God. [3]By the grace that was given to me, I tell everyone among you not to think ⌜of yourselves⌝ more highly than you should! Instead, think ⌜of yourselves⌝ reasonably, as God has apportioned to everyone a measure of faith. [4]For even as we have many members in one body, and all the members do not have the same function, [5]likewise we, who are many, are one body in Christ and individually members of one another. [6]We have different gifts according to the grace given to us: if it is prophecy, let us prophesy according to the measure of our faith. [7]If it is service, let us dedicate ourselves to service! He who teaches should do his teaching; [8]or he who exhorts his exhorting. As for the one who gives, let the giving be done with generosity. He who rules should rule with diligence and the one who shows mercy should do so with joy.

Christian living

[9]Let your love be without hypocrisy. Reject with horror what is evil. Cling to what is good. [10]In love for the brethren, be tenderly affectionate with one another; place the honor of others above your own. [11]Do not fall back in zeal; be fervent in the spirit,[b] serving the Lord. [12]Rejoice in hope, endure in troubles, persevere in prayer; [13]contribute to the needs of the saints; look for opportunities to be hospitable. [14]Bless those who persecute you; bless, and do not curse! [15]Rejoice with those who rejoice, and weep with those who weep! [16]Be of the same mind one toward another. Do not set your mind on exalted things, but associate with the humble. Do not think that you are wiser than you really are. [17]Repay no one evil for evil. Show respect for what is honorable in the sight of all. [18]If it is possible, as much as is in your power, be at peace with all people. [19]Do not seek revenge, beloved, but let God's wrath follow its course. As it is written, "Vengeance belongs to me; I will repay, says the Lord."[c] [20]Therefore:

> *If your enemy is hungry, feed him.*
> *If he is thirsty, give him a drink;*

---

[a] Greek λογικὴν λατρείαν

[b] Or "Spirit"

[c] Deuteronomy 32:35

lustful acts, and not in strife or jealousy. 14 Instead, put on the Lord Jesus Christ and do not think how to satisfy the flesh and its lusts.

Mutual respect

14 Accept the one who is weak in faith, but not to enter into arguments over disputable matters. 2 One has faith to eat all things while the weak eats only vegetables. 3 The one who eats [everything] should not look down on the one who does not eat. The one who does not eat should not judge the one who eats because God has accepted him. 4 Who are you who judge someone else's servant? He stands or falls to his own master! Yes, that one will be made [able] to stand, because God has the power to make someone stand.

5 One person considers that a [particular] day is more important [than the others]. Another thinks that every day is alike. Let each in his own mind be fully convinced.[a] 6 The one who observes the day should observe it 'to the Lord;'[b] and the one who does not observe it should do so 'to the Lord.' The one who eats should eat 'to the Lord' because he gives thanks to God! Likewise, the one who does not eat should do so 'to the Lord' because he [also] gives thanks to God! 7 Indeed, we do not live selfishly and we do not die for ourselves. 8 In fact, if we live, we live 'to the Lord;' or if we die, we die 'to the Lord.' Therefore, whether we live or die, we belong to the Lord. 9 It is for this purpose that Christ died, rose, and lived, so that he might be Lord of both the dead and the living.

10 But [as for] you, why do you judge your brother? Or why do you despise your brother? For we will all stand before the judgment seat of Christ. 11 As it is written:

> *'As I live,' says the Lord, 'every knee will bow to me;*
> *Every tongue will confess to God.'*[c]

12 And so, each of us will give a personal account to God. 13 Therefore, let us not judge one another any more. Instead, resolve that no one should put a stumbling block in his brother's way, or an occasion for falling.

14 In the Lord Jesus, I know and I am convinced that nothing is unclean of itself. But to the one who considers anything to be unclean, to such a one it is unclean! 15 Yet, if because of food your brother is grieved, you no longer walk in love. Do not destroy with your food the one for whom Christ died. 16 Thus, do not let what is good to you become a cause of evil things being said,[d] 17 because the Kingdom of God is not [about] eating and drinking,

---

[a] Or "assured"

[b] Greek τῷ κυρίῳ

[c] Isaias (Isaiah) 45:23. NT agrees with LXX against MT.

[d] Or "blaspheme/slander"

And sing to your Name.[a]

10Again he says:

Rejoice, you Gentiles, with his people.[b]

11Again:

Praise the Lord, all you Gentiles!
Let all the peoples praise him.[c]

12Again, Isaias (Isaiah) says:

There will be the root of Jesse,
He who arises to rule over the Gentiles;
In him the Gentiles will hope.[d]

13Now may the God of hope fill you with all joy and peace in believing, so
that you may abound in hope and in the power of the Holy Spirit.

Paul's ministry and plans

14I myself am also convinced about you, my brethren, that you are full of
goodness, filled with all knowledge, able also to instruct one another. 15But
brethren, I write all the more boldly to you, as reminding you, because of
the grace that was given to me by God, 16that I should be a servant of Jesus
Christ to the Gentiles. I should serve as a priest the Good News of God, so
that the offering up of the Gentiles might become acceptable, sanctified by
the Holy Spirit.[e] 17I have my boasting in Christ Jesus in things pertaining
to God 18because I will not dare to speak of anything except of what Christ
has worked through me. This is for the obedience of the Gentiles, by word
and deed, 19in the power of signs and wonders, in the power of God's
Spirit.[f] And so, from Jerusalem, and as far as Illyricum, I have fully
preached the Good News of Christ. 20Yes, I have made it my goal to preach
the Good News where Christ was not already called upon, in order not to
build on someone else's foundation. 21But, as it is written:

Those who had no tidings of him will see.
Those who have not heard will understand.[g]

22For this reason, I was hindered many times from coming to you. 23But
now, since I no longer have any place in these regions and since I had for

[a] 2 Samuel 22:50; Psalm 18:49/17 LXX

[b] Deuteronomy 32:43

[c] Psalm 117:1/116 LXX

[d] Isaias (Isaiah) 11:10. NT agrees with LXX against MT.

[e] Compare epiclesis: "for the precious gifts now offered and sanctified"

[f] CT reads "Holy Spirit" instead of "God's Spirit"

[g] Isaias (Isaiah) 52:15. NT agrees with LXX against MT.

the brethren who are with them. [15]Greet Philologus and Julia, Nereus and
his sister, Olympas, and all the saints who are with them. [16]Greet one
another with a holy kiss. The Churches of Christ greet you.

[17]Now I beg you, brethren, watch out for those who are causing divisions
and occasions of stumbling, contrary to the doctrine which you learned.
Stay away from them! [18]Such people do not serve our Lord Jesus Christ,
but their own belly. By their smooth and flattering speech, they deceive the
hearts of the innocent.

[19]Indeed, your obedience has become known to all and I rejoice over you. I
desire to have you wise in what is good, but innocent in what is evil,[a] [20]and
the God of peace will quickly crush Satan under your feet. May the grace of
our Lord Jesus Christ be with you!

[21]Timothy, my fellow worker, greets you, as do Lucius, Jason, and
Sosipater, my relatives. [22]I, Tertius,[b] who write the letter, greet you in the
Lord. [23]Gaius, my host and host of the whole Church,[c] greets you. Erastus,
the treasurer of the city, greets you, as does Quartus, the brother. [24]The
grace of our Lord Jesus Christ be with you all! Amen.[25][d]

[a] Compare Matthew 10:16

[b] Tertius is here named as secretary or *amanuensis* of this Pauline epistle.

[c] See Acts 15:22 and note

[d] TR places Romans 14:24-26 at the end of Romans instead of at the end of chapter 14, and numbers these verses 16:25-27. CT omits verse 24.

I will destroy the wisdom of the wise,
I will bring the discernment of the discerning to nothing.[a]

20Where is the wise? Where is the expert of the law? Where is the debater
of this world? Has not God ridiculed the wisdom of this world? 21Since in
God's wisdom, the world through its 'wisdom' did not know God, it was
God's good pleasure (through the foolishness of this proclamation) to save
those who believe. 22Jews ask for a sign and Greeks seek after wisdom,
23but we preach Christ crucified; a stumbling block to Jews, and foolishness
to Greeks. 24However, to those who are called, (both Jews and Greeks),
Christ is the power of God and the wisdom of God, 25because God's
'foolishness' is wiser than human wisdom, and the weakness of God is
stronger than human strength. 26Consider your calling, brethren, that not
many [among you] were wise according to the flesh, not many powerful,
and not [many] of noble birth. 27Nevertheless, God chose the foolish
things of the world to put to shame those who are 'wise.' [Yes], God chose
the weak things of the world in order to put to shame the things that are
strong. 28God also chose the lowly things of the world, the things that are
despised and even the things that are 'nothing,' so that he might bring to
nothing the things that are {thought to be important}, 29so that no flesh
should boast before God. 30But by God's doing,[b] you are in Christ Jesus,
who was made to us wisdom from God, as well as righteousness,
sanctification, and redemption; 31so that as it is written, "Whoever boasts
should boast in the Lord."[c]

God's Wisdom—The Spirit of God

2 When I came to you, brethren, I did not come with excellence of
speech or wisdom, proclaiming to you the testimony[d] of God. 2Indeed,
I resolved not to know anything among you, except Jesus Christ, and him
crucified. 3I was with you in weakness, in fear, and in much trembling.[e] 4My
speech and my preaching were not in persuasive words of human[f] wisdom
but in demonstration of the Spirit and of power, 5so that your faith would
not stand by human wisdom but in the power of God. 6However, we [do]
speak wisdom among those who are full grown; yet it is a wisdom 'not of
this world,' nor of the rulers[g] of this world, who are coming to nothing.
7Instead, we speak God's wisdom in a mystery, the wisdom that was
hidden, which God had foreordained before the ages for our glory, 8[a

---

[a] Isaias (Isaiah) 29:14. NT agrees with LXX against MT.

[b] Greek "him"

[c] Jeremiah 9:24

[d] CT reads "mystery" instead of "testimony"

[e] Or "anguish"

[f] CT omits "human"

[g] Or "authorities"

receive a personal reward according to his own labor. [9]Indeed, we are
God's co-workers! You are God's field,[a] God's building. [10]According to the
grace of God which was given to me, as a wise master builder, I have laid a
foundation, and another builds on it. But let everyone be careful how he
builds on it! [11]As it is, no one can lay any other foundation than the one
that has [already] been laid, which is Jesus Christ. [12]But as one builds on
that foundation with gold, silver, precious stones, wood, hay, or stubble,
[13]each person's work will be revealed. Certainly, the Day will make it
manifest, because it is revealed in fire; and the fire will test everyone's
work.[b] [14]If what someone has built on the foundation remains, then a
reward shall be received. [15][On the other hand], if someone's work is
burned, it will be lost, but that person shall be saved, as through fire.

[16]Do you not know that you[c] are a sanctuary of God, and that God's Spirit
lives in you? [17]If anyone destroys God's sanctuary, God will destroy him
because God's sanctuary is holy, and this is what you are! [18]Let no one
deceive himself: if anyone thinks that he is wise among you in this world,
let him become a fool, so that he may become wise. [19]Indeed, the wisdom of
this world is foolishness with God! As it is written, "He has taken the wise
in their craftiness."[d] [20]And also, "The Lord knows the reasoning of the wise,
that it is worthless."[e] [21]Therefore, let no one boast in human beings! All
things are yours, [22]whether Paul, or Apollos, or Kephas,[f] or the world, or
life, or death, or things present, or things to come. All belong to you, [23]and
you belong to Christ, and Christ belongs to God.[g]

Stewards of God's mysteries—Paul's example

4 And so, let everyone think of us as Christ's servants and stewards[h] of
God's mysteries. [2]Moreover, it is required of stewards that they be
found faithful! [3]But as far as I am concerned, it is a very small thing that I
should be judged by you or according to human judgment. Yes, I do not
[even] judge my own self [4]because I know[i] nothing against myself. Yet, I
am not justified by this, but the one who judges me is the Lord. [5]Therefore,
judge nothing before the time, [that is] until the Lord comes. He will
bring to light the hidden things of darkness and reveal the motives of every
heart. Then each person will receive due praise from God.

---

[a] Or "farming"

[b] Compare Malachi 3:2

[c] "You" is plural in verses 16 and 17

[d] Job 5:13. NT agrees with MT against LXX.

[e] Psalm 94:11/93 LXX

[f] Peter

[g] Or "Christ is God's"

[h] Or "guardians, keepers"

[i] Or "I am aware of"

Jesus Christ, 5you are to hand over such a person to Satan for the
destruction of the flesh, so that the spirit may be delivered[a] in the day of
the Lord Jesus.

6Your self-satisfaction is not healthy.[b] Do you not know that a little yeast
leavens the whole lump? 7Purge out the old yeast, so that you may be a
new lump, even as you are unleavened. And certainly, Christ, ⸢who is⸣ our
Passover, has been sacrificed in our place. 8Therefore, let us keep the feast,
not with old yeast, neither with the yeast of malice and wickedness, but
with the unleavened bread of sincerity and truth.

9I wrote to you in my letter to have no fellowship with those who are
immoral; 10yet I did not mean with the immoral people of this world, or
with those who are greedy, dishonest, or idolaters; or else you would have
to leave the world! 11But as it is, I wrote to you not to associate with
anyone who is called a brother[c] who is a sexual sinner, or greedy, or an
idolater, or a slanderer, or a drunkard, or someone dishonest. ⸢In fact⸣, do
not even eat with such a person! 12Indeed, what do I have to do with
judging those also who are outside? Do you not judge those who are
within? 13But those who are outside, God judges.

"Therefore, put away the wicked man from among yourselves!"[d]

Lawsuits among Christians

6 Now how can any of you dare go to court before the unrighteous (and
not before the saints) when there is a matter against a neighbor? 2Do
you not know that the saints will judge the world?[e] And if the world is ⸢to
be⸣ judged by you, are you unworthy to judge the smallest matters? 3Do
you not know that we will judge angels? How much more, then, things
that pertain to this life?

4And now, if you need to judge things pertaining to this life, why do you
place yourselves under judges who are irrelevant in the Church? 5I say this
to move you to shame. Is there not even one wise man among you who
would be able to decide between his brothers?[f] 6Yet, ⸢I hear of⸣ lawsuits
among the brethren, and that in front of unbelievers! 7Now therefore, this is
already a defeat for you, that you have lawsuits one with another. Why not
rather be wronged? Why not rather be defrauded? 8No, but you yourselves
do wrong and defraud, and ⸢you do⸣ that against your brethren!

---

[a] Or "saved/rescued"

[b] Or "good"

[c] Or "a brother or sister"

[d] Deuteronomy 17:7. NT agrees with LXX against MT (See also 19:19; 21:21; 22:21; 24:7)

[e] Compare Wisdom 3:8

[f] Or "brethren"

[6]Nevertheless, I say this by way of concession, not as a command. [7]Indeed, I wish that everyone would be like me. However, each person has his own gift from God, one of this kind, and another of that kind. [8]Still, I say this to those who are unmarried and to widows[a] as well: it is good for them if they remain as I am. [9]But if they do not have self-control, let them marry. Indeed, it is better to marry than to burn. [10]But to those who are married, I command (not I, but the Lord) that the wife should not leave her husband [11](but if she leaves, let her remain unmarried, or else be reconciled to her husband), and that the husband should not leave his wife.

[12]As for other cases, I (not the Lord) say this: if any brother has an unbelieving wife, and if she is content to live with him, he should not leave her. [13]⌈Likewise,⌉ if any woman has an unbelieving husband who is content to live with her, she should not leave him. [14]This is because the unbelieving husband is sanctified in his wife, and the unbelieving wife is sanctified in her husband. Otherwise your children would be unclean, but in fact, they are holy. [15]Yet, if the unbeliever decides to leave, let there be separation. The brother or sister is not under constraint[b] in such cases, but God has called us in peace. [16]Truly, how do you know, wife, if you will save your husband? Or how do you know, husband, if you will save your wife?

Each person's state of life

[17]However that may be, let each of you lead the life to which God called you as the Lord has assigned. This is what I command in all the Churches.

[18]Was anyone called when he was circumcised? Let him not become uncircumcised! Was anyone called when he was not circumcised? Let him not be circumcised! [19]Circumcision is nothing, and uncircumcision is nothing: what matters is the observance of the God's commandments. [20]Let everyone stay in that calling in which he was called. [21]Were you called when you were a slave? Do not let that bother you, but if you get an opportunity to become free, use it. [22]Anyone who was called in the Lord while being a slave is a free human being who belongs to the Lord. Conversely, whoever was called while free is a slave of Christ. [23]You were bought with a price! Do not become slaves of ⌈other⌉ people. [24]Brethren, let everyone, in whatever condition he was called, stay in that condition with God.

Advice to virgins and widows

[25]Now concerning virgins, I have no commandment from the Lord, but I give my opinion[c] as one who has obtained mercy from the Lord so as to be

---

[a] Or "widowers"

[b] Or "bondage," "is not bound"

[c] Or "judgment"

know that an idol is nothing in the world, and that there is no other God
but one. 5Indeed, although there are [many] things called “gods” in the
heavens or on earth—and there are many [so-called] “gods” and many
“lords”—6yet, to us, there is one God the Father, from whom are all things;
and we [are] for him; and one Lord Jesus Christ through whom are all
things, and we live through him. 7However, such knowledge is not found in
everyone. There are some who eat things sacrificed to an idol with
awareness of the idol, and their conscience (being weak) is defiled. 8But
food does not commend us to God, for if we eat, we are not better; and if we
do not eat, we are not worse! 9However, be careful that your freedom may
never become a stumbling block to the weak. 10For if someone sees you
who have knowledge sitting in an idol’s temple, will not this person’s
conscience, if weak, be emboldened to eat things sacrificed to idols? 11And
thus, through your knowledge, shall the weak brother perish, for whom
Christ died? 12And so, by sinning against the brethren and wounding their
conscience when it is weak, you sin against Christ! 13Therefore, if food
causes my brethren to stumble, I will never ever eat meat, so that I may
not cause my brethren to stumble.

Paul’s apostleship—His rights

9 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our
Lord? Are you not my work in the Lord? 2If to others I am not an
apostle, yet at least for you I am one! You are the seal of my apostleship in
the Lord. 3My defense to those who question me is this: 4Have we no right
to eat and to drink? 5Do we not have the right to take along a sister—a
wife[a]—even as the rest of the apostles, and the brothers[b] of the Lord, and
Kephas? 6Or is it only Barnabas and I who are obliged to work? 7What
soldier ever serves at his own expense? Who plants a vineyard and does
not eat of its fruit? Or who feeds a flock and does not drink from the flock’s
milk? 8Do I speak these things according to human ways? Does not the law
say the same thing as well? 9For it is written in the law of Moses, “You
shall not muzzle an ox while it treads out the grain.”[c] Is it for the oxen that
God shows care, 10or does he say these things for our benefit? Yes, it was
written for us, because whoever plows should plow in hope, and whoever
threshes in hope should have a share in his hope. 11If we sowed to you
spiritual things, is it [such] a great thing if we reap your material things?

12If others partake of this right over you, should we not even more?
Nevertheless, we did not use this right, but we bear all things, so that we
may cause no hindrance to the Good News of Christ. 13Do you not know
that the ministers in the temple get their food from the temple, and that

[a] Greek ἀδελφὴν γυναῖκα

[b] See Appendix E

[c] Deuteronomy 25:4

"The people sat down to eat and drink, and rose up to play."[a] 8Let us not
commit sexual immorality, as some of them did, and in one day twenty-
three thousand fell! 9Let us not put Christ to the test, as some of them also
did, and they perished by the poisonous snakes. 10Let us not grumble
either, as some of them also did, and they were killed by the destroying
angel. 11Now all these things happened to them as examples and they were
written for our instruction, since the ends of the ages[b] have come on us.
12Therefore, let the one who thinks that he is standing be careful not to fall.

13No temptation has come to you that is not common to everyone. God is
faithful: he will not allow you to be tempted beyond what you are able to
resist, but with the temptation he will also create a way to escape, so that
you may be able to endure it.

The cup and bread—Against idolatry

14Therefore, my beloved, flee from idolatry. 15I speak ⌈to you⌉ as to people
that have common sense. Judge what I say: 16The cup of blessing which we
bless, is it not a sharing[c] in the blood of Christ? The bread which we break,
is not it a sharing[d] in the body of Christ? 17Since there is one loaf of bread,
we, who are many, are one body, because we all partake of the one loaf of
bread. 18Consider Israel according to the flesh: is it not true that those who
eat the sacrifices participate in the altar?

19What am I saying then: that an idol is anything, or that something
sacrificed to idols is meaningful?[e] 20⌈No⌉, but I say that the things which
the Gentiles sacrifice, they sacrifice to demons, not to God, and I do not
want you to have fellowship with demons. 21You cannot drink from the cup
of the Lord and also from the cup of demons. You cannot partake of the
table of the Lord and of the table of demons as well. 22Or do we ⌈want to⌉
provoke the Lord to jealousy? Are we stronger than he? 23"All things are
lawful for me," but not all things are profitable. "All things are lawful for
me," but not all things build up. 24We should not seek our own good, but
each one the other's good.

Issues of conscience

25You may eat whatever is sold at the market,[f] asking no question for the
sake of conscience, 26for "the earth is the Lord's, and its fullness."[g] 27If you

[a] Exodus 32:6

[b] Greek τέλη τῶν αἰώνων

[c] Or "communion, participation"

[d] Or "communion, participation"

[e] Literally "is anything"

[f] Technically "meat market"

[g] Psalm 24:1/23 LXX

17Yet, in giving you this instruction, I do not praise you, as you come
together not for the better but for the worse. 18First of all, when you come
together as Church, I hear that divisions take place among you, and I
partly believe it. 19Indeed, there must also be factions[a] among you, so that
those who are approved may be revealed among you. 20As it is, when you
gather together, it is not the Lord's supper that you eat, 21because each one
takes his own supper first![b] One is hungry, and another is drunk! 22Do you
not have houses where you can eat and drink? Or do you despise God's
Church and put to shame those who have nothing? What shall I tell you?
Shall I praise you? In this, I do not praise you.

Tradition of the Lord's Supper—Unworthy communion

23For I received from the Lord what also I delivered to you, that the Lord
Jesus, on the night in which he was betrayed, took bread. 24When he had
given thanks, he broke it, and said, "Take, eat.[c] This is my body, which is
broken[d] for you. Do this in memory of me." 25Likewise, he also took the
cup, after supper, saying, "This cup is the new covenant in my blood. Do
this, as often as you drink, in memory of me." 26For as often as you eat this
bread and drink this cup, you proclaim the Lord's death until he comes.
27Therefore, whoever eats this bread or drinks the Lord's cup in an
unworthy manner will be guilty of the body and blood of the Lord. 28But
let everyone do a self-examination, and then eat the bread and drink from
the cup. 29For whoever eats and drinks unworthily[e] eats and drinks
judgment to himself, if such a one does not discern the body of the Lord.[f]
30For this reason, many among you are weak and sick, and many have
fallen asleep. 31For if we discerned ourselves, we would not be judged, 32but
when we are judged, we are chastised by the Lord, so that we may not be
condemned with the world. 33Therefore, my brethren, when you come
together for the Meal, wait for one another. 34But anyone who is hungry
should eat at home, for fear that your coming together might be for
judgment. Other matters I will set in order when I come.

The works of the Spirit

12 Now concerning spiritual [gifts],[g] brethren, I do not want you to
be ignorant. 2You know that when you were Gentiles, you were
enticed and led away to those mute idols, however you were led.

---

[a] Greek αἱρέσεις from which we have the English word 'heresy' although the primary equivalent would be 'schism,' both concepts being closely related.

[b] Or perhaps "without waiting for everyone"

[c] CT omits "Take, eat"

[d] CT omits "which is broken"

[e] CT omits "unworthily"

[f] CT omits "of the Lord"

[g] Greek τῶν πνευματικῶν (or "spiritual things")

those able to help others, those with gifts of administration,[a] and those with different kinds of tongues. 29However, are all apostles? Are all prophets? Are all teachers? Are all miracle workers? 30Do all have gifts of healings? Do all speak with tongues? Do all interpret? 31But earnestly desire the best gifts. Moreover, I ⌜will⌝ show you a most excellent way.

The way of love

13 If I speak with the tongues of men and angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2If I have the gift of prophecy and know all mysteries and have all knowledge, and if I have all faith, so as to move mountains, but I do not have love, I am nothing. 3If I give out all my goods to feed the poor, and give my body so that I will burn[b] but do not have love, it profits me nothing.

4Love is patient and is kind; love does not envy. Love does not brag, it is not proud, 5it does not behave inappropriately, it is not self-oriented.[c] ⌜Love⌝ does not take offence and does not keep track of evil, 6it does not rejoice in unrighteousness, but rejoices with the truth. 7⌜Love⌝ bears all things, believes all things, hopes all things, endures all things. 8Love never fails.

But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will pass away. 9We know ⌜only⌝ in part, and we prophesy ⌜only⌝ in part; 10but when that which is complete comes, then that which is incomplete will be done away with. 11When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become full-grown, I have put away childish things. 12Now indeed, we see in a mirror, dimly,[d] but then we shall see face to face. Now I know ⌜only⌝ in part, but then, I will know fully, even as I have been fully known. 13But now, faith, hope, and love remain: these three, and the greatest of these is love.

About tongues and prophecy: personal and communal edification

14 Pursue love, and eagerly desire spiritual ⌜gifts⌝,[e] especially that you may prophesy. 2For whoever speaks in another tongue does not speak to human beings but to God; and no one understands, but such a one speaks mysteries in ⌜the⌝ spirit.[f] 3Whoever prophesies speaks to others for their edification, exhortation, and consolation. 4Whoever speaks in another tongue edifies himself ⌜only⌝, but the one who prophesies edifies

---

[a] Or “governance”

[b] Or “hand over my body/give my body to hardship”—note that CT reads “that I may boast” which has strong support.

[c] Or “does not seek its own [way]” (Greek οὐ ζητεῖ τὰ ἑαυτῆς)

[d] Or “darkly, imprecisely”

[e] See 12:1

[f] Or “Spirit”

those who believe. [23]If therefore the whole Church is assembled and all
speak in tongues, and someone untaught or unbelieving comes in, will this
person not say that you are crazy? [24]But if all prophesy, and if someone
who is unbelieving or untaught does come in, that one is convinced[a] and
judged by all. [25]Thus, the secrets of that person's heart will be revealed.[b]
And falling down on the face and expressing adoration to[c] God, this person
will proclaim that indeed, God is among you.

Instructions for good order

[26]What is it then, brethren? When you come together, each one of you has
a psalm, a teaching, a [saying in a] tongue, a revelation, or an interpretation.
Let all these things be done to build each other up. [27]If someone speaks in
another tongue, let it be two or at the most three of them, one at a time;
and then someone should interpret. [28]But if there is no interpreter, the one
who speaks in tongues should remain silent in the Church; and let him
speak to himself and to God. [29]Let the prophets speak, two or three of
them, and then let the others ponder on what was said. [30]But if a revelation
is made to another sitting by, the first speaker should then keep silent.
[31]Certainly, all of you can prophesy one by one, so that all may learn and be
exhorted. [32]The prophetic spirit is to be under the prophets' control, [33]for
God is not a God of confusion, but of peace.

As is done in all the Churches of the saints, [34]your women should remain
silent in the Churches, for it has not been permitted for them to speak, as
they are to be under authority, as the law also says. [35]If they desire to learn
about something, let them ask their own husbands at home, for it is not
fitting that women should speak in the Church.

[36]Do you think that it was from you that the word of God went out? Or did
it come to you alone? [37]If any man thinks himself to be a prophet or
someone spiritual, let him recognize the things which I write to you: these
are the commandments of the Lord. [38]But the ignorant is truly ignorant!
[39]Therefore, brethren, have an intense desire to prophesy and do not forbid
speaking in tongues. [40]Let all things be done decently and in order.

The Good News and the Resurrection

15 Now I declare to you, brethren, the Good News which I preached
to you, which also you accepted,[d] in which you also stand. [2]And
you are saved by it, that is if you hold firmly to the word which I preached

---

[a] In the sense of being convinced of one's errors, or "reproved."

[b] Hebrews 4:12

[c] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[d] Or "received"

29Otherwise, what is the point of being baptized to be as dead? If the dead are not raised at all, why are people[a] baptized to be on their side?[b] 30Why do we also stand in danger at every hour? 31I affirm, by the boasting in you which I have in Christ Jesus our Lord, that I die daily. 32If I fought with animals at Ephesus for human purposes, what gain is there for me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."[c] 33Do not be deceived! "Evil companionships corrupt good morals." 34Wake up to righteousness and do not sin, for some have no knowledge of God. I say this to your shame.

How are the dead raised?

35But someone will say, "How are the dead raised?" and, "With what kind of body do they return?" 36You foolish one, even what you sow is not made alive unless it dies first.[d] 37What you sow, you do not sow [in] the shape[e] that will be, but a bare grain, maybe of wheat, or of some other kind. 38But God gives it a body even as it pleased him, and to each seed a body of its own. 39Not all flesh is alike: there is human [nature][f], animal flesh, and also [the nature] of fish and birds. 40There are also heavenly[g] bodies, and earthly[h] bodies; but the glory of the heavenly differs from that of the earthly. 41There is the glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. 42This is comparable to the resurrection of the dead: something is sown in corruption but raised in incorruption. 43It is sown in dishonor; it is then raised in glory. It is sown in weakness then raised in power. 44It is sown as a natural body; it is raised a spiritual body. There is a natural body just as there is a spiritual body.

45And so, it is written, "The first man, Adam, became a living soul."[i] The last Adam became a life-giving spirit. 46However, what is spiritual is not first, but what is natural, then comes what is spiritual. 47The first man is from the earth, made of dust. The second man is the Lord from heaven. 48As is the one made of dust, such are those who are also made of dust; and

---

[a] Greek "they"

[b] May also be translated, as is common: "Otherwise, what are people up to who have themselves baptized on behalf of the dead? If the dead are not raised at all, what is the point of being baptized on their behalf?" (NJB). The Greek is ὑπὲρ τῶν νεκρῶν where ὑπὲρ means "on behalf of/for the sake of/concerning/to be on the side of/to be in favor of"

[c] Isaias (Isaiah) 22:13

[d] John 12:24

[e] Greek σῶμα—("body/substance/reality")

[f] Other manuscripts read "human flesh" instead of "human [nature]"

[g] Or "celestial"

[h] Or "terrestrial"

[i] Genesis 2:7

[12]Now concerning Apollos, the brother: I strongly urged him to come to
you with the brothers;[a] but it was not his desire to come now. He will come
when he has an opportunity.

Encouragements

[13]Watch! Stand firm in the faith! Be courageous! Be strong! [14]Let all that
you do be done in love.

[15]Now I beg you, brethren (you know the house of Stephanas, that it is the
first fruits of Achaia, and that they have devoted themselves to serve the
saints), [16]that you also be in service to people like this, and to everyone who
helps in the work and labors. [17]I rejoice at the coming of Stephanas,
Fortunatus, and Achaicus; for what was lacking on your part, they
supplied. [18]They refreshed my spirit and yours; show therefore your
appreciation to such people.

[19]The Churches of Asia greet you. Aquila and Priscilla greet you much in
the Lord, together with the Church that is in their house. [20]All the brethren
greet you. Greet one another with a holy kiss!

[21]This greeting is by me, Paul, with my own hand. [22]If anyone does not
love the Lord Jesus Christ, let him be accursed.[b] Maranatha![c] [23]May the
grace of the Lord Jesus Christ be with you. [24]My love is with you all in
Christ Jesus. Amen.

---

[a] Or "brethren" (In context, this appears to be a group of men)

[b] Greek *anathema*

[c] Aramaic meaning "Come Lord!" or "Our Lord has come!" depending on its punctuation

God is faithful, our word to you was not “Yes and no.[a]” 19Certainly the Son
of God, Jesus Christ, who was preached among you by us—by me,
Silvanus, and Timothy—was not “Yes and no,” but in him is “Yes.”
20However many the promises of God are, in him is the “Yes,” and in him,
“Amen,” to the glory of God, through us.

21Now the one who establishes us with you in Christ and who has anointed
us is God. 22He has also sealed us and given us the pledge of the Spirit in
our hearts. 23I call God as a witness to my soul, that to spare you I did not
come to Corinth. 24It is not that we have lordship over your faith: we are
fellow workers with you for your joy, as you stand firm in faith.

About the first letter and its effect

2 But I resolved this for myself: that I would not return to you in
sorrow. 2If I cause you distress, who will bring me joy except for you,
the very ones whom I grieve? 3Indeed, I wrote to you as I did, so that when
I came, I would not have sorrow from the ones who should be my joy; but I
trust in you all, that my joy would also be shared by all. 4It was out of
much affliction and anguish of heart that I wrote to you with many tears,
not to cause you distress but to let you know what overflowing love I have
for you. 5Still, if anyone has caused sorrow, he has caused sorrow not to me,
but to an extent—not to be too severe—to all of you.[b] 6For this person, the
punishment imposed by the majority ⸂of you⸃ should be enough. 7In fact,
you should rather forgive and comfort this person,[c] for fear that he might
be overwhelmed with excessive sorrow. 8Therefore, I beg you to confirm
your love toward him. 9I had also written with this purpose: that I might
know by a test whether you are obedient in all things. 10Now I also forgive
whoever you forgive. Indeed, if I have forgiven anything, I have forgiven
for your sake in the person[d] of Christ, 11so that Satan may not gain any
ground over us; and we are not ignorant of his schemes.

Paul’s ministry

12Now when I came to Troas for the Good News of Christ as a door was
opened to me in the Lord, 13I had no relief for my spirit, because I did not
find Titus, my brother. After taking my leave of them ⸂in Troas⸃, I headed
into Macedonia. 14Thanks be to God, who always leads us in triumph in
Christ, and who reveals through us the sweet fragrance of his knowledge in
every place. 15Indeed, we are a sweet fragrance of Christ to God, both in
those who are being saved and in those who are perishing.[e] 16To the latter,

---

[a] Matthew 5:37; James 5:12

[b] See 1 Corinthians 5:1

[c] Or “him/this brother”

[d] Often translated “in the presence of Christ.” The Greek is ἐν προσώπῳ Χριστοῦ

[e] Or “being destroyed/being lost/passing away”

A difficult ministry

4 Therefore, seeing that we have this ministry, even as we have obtained mercy, we do not waver. 2We have renounced the hidden things of shame: we no longer walk in clever lies and we do not handle the word of God deceitfully. Instead, by the manifestation of the truth, we seek the approval of everyone who has a conscience in the sight of God. 3Even if our Good News is veiled, it is veiled in those who perish, 4as the god of this world has blinded the minds of those who do not believe, so that the light of the Good News of the glory of Christ who is the image of God should not dawn on them. 5For we do not preach [about] ourselves, but [about] Christ Jesus as Lord, and [we present] ourselves as your bondservants for the sake of Jesus, 6seeing that it is God who commanded light to shine out of darkness,[a] and he has shone in our hearts to give the light of the knowledge of the glory of God in the face[b] of Jesus Christ.

7However, we have this treasure in vessels of clay, so that the amazing power may be from God and not from ourselves. 8We are pressed on every side, yet [we are] not crushed! We are perplexed, but not to [the point of] despair. 9We are persecuted yet not forsaken; struck down, yet not destroyed; 10and we always carry in our bodies the death of the Lord[c] Jesus, so that the life of Jesus may also be revealed in our body. 11Indeed, we who live are always delivered to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. 12And so, death is at work in us, but life in you. 13Still, we have the same spirit of faith, according to what is written, "I believed, and therefore I spoke."[d] We believe, and therefore we also speak; 14knowing that he who raised the Lord Jesus will also raise us with Jesus, and bring us with you into his presence. 15All these things are for your benefit, so that as grace is extended to many, this may also cause thanksgiving to be multiplied to the glory of God. 16Therefore, we do not lose heart, but even if outwardly we are decaying, yet the inner self is being renewed day by day. 17Indeed, the result is that our light affliction (which is temporary) is producing for us an ever-increasing standing in eternal glory! 18This is because we do not look at visible things but at invisible things, and the things which are seen are temporal, but the things which are not seen are eternal.

---

[a] Compare Genesis 1:3

[b] Greek προσώπῳ

[c] Some manuscripts omit "the Lord" (CT)

[d] Psalm 116:1/115 LXX. NT agrees with LXX against MT.

was reconciling the world to himself in Christ, not imputing[a] sins, but having entrusted us with the word of reconciliation. 20Therefore, we are ambassadors of Christ: it is as if God were making [his] supplication through us: we beg you, on behalf of Christ, be reconciled to God! 21For God[b] made him who knew no sin to become sin[c] for our sake; so that in him, we might become the righteousness of God.

Tribulations in the ministry

6 Since we are God's[d] fellow workers, we also entreat you not to receive his grace in vain, 2for he says,

At a favorable[e] time I listened to you;[f]
In a day of salvation I helped you.[g]

Behold, now is the acceptable time! Behold, now is the day of salvation! 3We give no occasion for stumbling in anything, so that our ministry may not be blamed. 4Instead, we seek to be approved as servants of God in everything, in great endurance, in afflictions, in hardships, in distresses, 5in beatings, in imprisonments, in riots, in labors, in vigils,[h] in fastings, 6in purity, in knowledge, in patience, in kindness, in a holy spirit,[i] in sincere love, 7in the word of truth, and in the power of God. There is also the armor of righteousness on the right hand and on the left, 8glory and dishonor, evil report and good report; being thought of as deceivers, and yet true; 9unknown, and yet well-known; dying, and behold, we live; punished, and yet not killed; 10sorrowful, yet always rejoicing; poor, yet making many rich; thought to have nothing even though we possess all things!

11We have spoken freely to you, O Corinthians, and our heart is open wide. 12We are not withholding our affection from you, but you are withholding yours from us! 13In return, I speak to you as to my children: be open [to what we have to say].

---

[a] Compare Romans 4:7-8 (Greek λογιζόμενος—conveying the idea of "take into account/consider/evaluate/count")
[b] Greek "he"
[c] Compare Isaias (Isaiah) 53:6
[d] Greek "his"
[e] Or "acceptable"
[f] NT agrees with LXX against MT.
[g] Isaias (Isaiah) 49:8
[h] Or "night-watches"
[i] Sometimes translated "in the Holy Spirit"

that leads to salvation; it does not bring regret. On the other hand, the
sorrow of the world is deadly. 11Consider what happened in this case: you
experienced distress in a godly way and what serious reaction it worked in
you! Yes, what apology, anger, fear, longing, zeal, and vengeance
[resulted]! In everything you have shown yourselves blameless in this
matter. 12And so, although I wrote to you, it was neither for the sake of the
offender nor for the one offended, but so that your devotion to us might be
revealed in the sight of God. 13Therefore, we have been comforted in your
comfort. And we rejoiced all the more on account of Titus's joy, because
you had refreshed his spirit. 14I had boasted to him about you, and I was
not disappointed! And just as we spoke all things to you in truth, likewise,
boasting to Titus [about you] was found to be the truth. 15His deep
affection for you is even stronger as he remembers your obedience, how
with fear and trembling you received him. 16I rejoice that concerning you, I
can be confident in everything.

About giving

8 Moreover, brethren, I want you to know about the grace that God has
given in the Churches of Macedonia: 2in spite of extreme tribulations,
the abundance of their joy (and their deep poverty) has resulted in
generous giving. 3I can testify that within their means and even beyond,
they gave freely, 4begging us to receive the grace to have such a
participation in the ministry[a] to the saints. 5We had not hoped for so much,
but first they gave themselves to the Lord and to us, by the will of God.
6As a result, we urged Titus to bring this same grace to completion in you.
7Yes, as you overflow in everything: faith, speech, knowledge, devotion,
and [also] in your love for us,[b] try to overflow even in this grace {of
generous giving}. 8I am not saying this as an order, but as testing your
love by mentioning the devotion of others. 9For you know the grace of our
Lord Jesus Christ: even though he was rich, yet he became poor for your
sake, so that by his poverty you might become rich. 10I give my opinion in
this matter: it would be the right thing to do for you, since a year ago you
were the first to do something (and this was also your will), 11to complete
what you were doing. Just as there was the readiness to be willing, may
there [also] be completion {of this project} according to your means. 12If
you are ready, the gift is acceptable according to what one has—not
according to what one does not have. 13The goal is not that others may
have it easy and that you would be in distress; 14this is about a balancing
out.[c] In this present time, let your abundance make up for what others lack,
so that their abundance also may become a supply for what you lack—that

[a] Or "service"

[b] CT reads "our love for you"

[c] Or "equality/equalization/fair share"

His righteousness remains forever.[a]

10Now may he who supplies seed to the sower and bread for food also supply
and multiply your seed for sowing, and increase the fruits of your
righteousness. 11Thus, may you be enriched in everything, so that you may
be generous in all things; and through us, this brings thanksgiving to God.
12This ministry of giving which you perform does not only make up for
what the saints are lacking; it also overflows into thanksgiving to God.
13Seeing that you prove yourselves by this service, the saints[b] glorify God
for the obedience of your confession to the Good News of Christ, and also
for the generosity of your contribution to them and to all. 14As for them,
with supplication on your behalf, they are devoted to you by reason of the
exceeding grace of God in you. 15Thanks be to God for his unspeakable gift!

Paul defends his person and ministry

10 I, Paul, entreat you by the humility and gentleness of Christ, as
one who is humble among you in your presence but bold in my
absence. 2Yes, I beg that I should not have to be bold when I am actually
with you by daring to oppose those who think we are acting according to
human standards. 3Even though we walk in the flesh, we do not wage war
according to the flesh. 4The weapons of our warfare are not of the flesh, but
mighty before God to overthrow strongholds, 5to cast down fantasies and
every lofty thing that is exalted against the knowledge of God, and to
bring every thought into captivity to the obedience of Christ. 6Once you
have given your complete obedience, we are prepared to chastise any
disobedience. 7Do you look at things only as they appear in your presence?
If anyone trusts that he belongs to Christ, let such a person reconsider this,
that we belong to Christ as much as he does! 8Even though I should boast
some more about our authority, (which the Lord gave us for building you
up, and not for casting you down), would that not be a shame? 9May I not
appear to desire to terrify you by my letters! 10Some people say, “His letters
are profound and strong, but his physical presence is weak and his speech is
worthless.” 11Let such people consider this: that what we are in word by
letters (when we are absent), we are exactly the same in actions when we
are present. 12We are not venturing to rank or compare ourselves with
those who commend themselves. But as they measure themselves by their
own standards and compare themselves with themselves, they are without
understanding. 13However, we will not boast beyond proper limits, only
within the boundaries which God has appointed to us, which reach even to
you. 14In fact, we do not stretch ourselves too much, as though we did not
reach to you. For we even reached as far as to you with the Good News of
Christ, 15not boasting beyond proper limits in the work of others, but

[a] Psalm 112:9/111 LXX

[b] Greek “they”

not speak according to the Lord, but in foolishness, in this confidence of
boasting. 18And since I see that many boast as humans do,[a] I will also boast.
19Yes, since you are wise, you bear with the foolish gladly! 20In fact, you put
up with someone who brings you into slavery, devours you, takes you
captive, exalts himself, or strikes you on the face. 21I say this to our shame:
we were too weak for that! However, if anyone is bold (I speak in
foolishness), I am bold as well. 22Are they Hebrews? So am I! Are they
Israelites? So am I! Are they Abraham's seed? So am I! 23Are they Christ's
servants? I am even more so (I speak as a fool)! I was in far more labors,
beaten countless times, far more often in prisons, and often close to death.
24Five times, I was beaten with stripes (forty times minus one) from the
Jews. 25Three times, I was beaten with rods. Once, I received a stoning.
Three times, I suffered shipwreck and was for a night and a day in the open
sea. 26I have been in travels often, in danger from rivers, robbers, from my
countrymen, from the Gentiles; in danger in the city, in the wilderness, at
sea, among false brothers; 27in toil and hardship, in vigils often, in hunger
and thirst, often fasting, and in cold and nakedness.

28Besides those things which are external, there is something that comes
upon me daily: anxiety[b] for all the Churches. 29If anyone is weak, do I not
feel weak too? If anyone stumbles, do I not burn with indignation? 30But if
I must boast, I will boast about those things that have to do with my
weakness. 31The God and Father of our Lord Jesus Christ, he who is
blessed unto the ages, knows that I do not lie. 32In Damascus, the governor
of King Aretas guarded the city, desiring to arrest me. 33But I was let down
in a basket along the wall through a window, and this is how I escaped
from his hands.

Visions and revelations—A thorn in the flesh

12 Without a doubt, it is not profitable for me to boast, but I will
now discuss visions and revelations from the Lord. 2I know a
man[c] in Christ who fourteen years ago was caught up into the third heaven
(whether [it was] in the body, I do not know, or whether out of the body, I
do not know; God knows). 3[Yes], I know such a man (whether in the
body, or outside of the body, I do not know; God knows), 4how he was
caught up into Paradise, and heard ineffable words, which it is not lawful
for anyone to utter. 5On behalf of such a person, I will boast, but on my
own behalf I will not boast, except in my weaknesses. 6If my intention is to
boast, I will not be foolish: I will speak the truth. But now, I shall stop, so
that no one may think more of me than what is seen in me or heard from
me. 7Because of the tremendous greatness of these revelations, a thorn in

[a] Literally "after the flesh, based on fleshly things"

[b] Or "care"

[c] Generally understood as a reference to Paul himself

absent, I write to those who have sinned and to all the rest, if I come again,
I will not spare; [3]seeing that you seek a proof that Christ speaks in me. He
is not weak toward you, but powerful in you. [4]Even though he was
crucified in weakness, he lives through the power of God! We too are weak
in him, but we will live with him through the power of God {which is also}
for you. [5]Test yourselves and see whether you are in the faith, yes, test
your own selves. Do you not know that Jesus Christ is in you?—unless
indeed, if you are disqualified. [6]But I hope that you will realize that we are
not disqualified.

[7]I pray to God that you do not commit anything evil, not that we may
appear approved, but that you may do what is honorable (even if we appear
to be disapproved). [8]Indeed, we can do nothing against the truth, only for
the truth, [9]and we rejoice when we are weak and you are strong! We also
pray for this; that you would become perfect.[a] [10]And so, I write these things
while absent, so that I may not have to deal ⌜with you⌝ harshly when I
arrive, according to the authority which the Lord gave me for building up,
not for tearing down.

Encouragement

[11]Finally, brethren, rejoice! Be perfected, be comforted, be of the same
mind, live in peace, and the God of love and peace will be with you. [12]Greet
one another with a holy kiss! [13]All the saints greet you. [14]May the grace of
the Lord Jesus Christ, the love of God, and the communion of the Holy
Spirit, be with all of you. Amen.

---

[a] Or "complete"

did not see any of the other apostles,[a] except James, 'the Lord's brother.'[b]
20Now regarding the things which I write to you, you can see that I am not
lying before God. 21After that, I visited the districts of Syria and Cilicia. 22My
face was still unknown to the Churches of Judea which were in Christ; 23they
only heard, "The one who once persecuted us is now preaching the faith that
he once tried to destroy!" 24And they glorified God in me.

---

2 Fourteen years later, I went up again to Jerusalem with Barnabas, and
Titus accompanied me. 2I went up by revelation and I presented to
them[c] the Good News which I preach among the Gentiles. I did so in
private in front of those who were recognized leaders, for fear that I might
be running—or had been running—in vain. 3But even though Titus (who
was with me) was a Greek, he was not compelled to be circumcised. 4This
occurred because false brethren were secretly brought in, who sneaked in
to spy out the freedom which we have in Christ Jesus, so that they might
bring us into slavery. 5But we did not give in to them[d], not even for an
hour, so that the truth of the Good News might continue with you. 6As far
as the recognized leaders were concerned (what they were[e] {before} makes
no difference to me; God does not discriminate), I can say that those who
were respected added nothing to me. 7Instead, when they saw that I had
been entrusted with the Good News for the uncircumcised, just as Peter
⌈had been entrusted⌉ with the Good News for those who are circumcised
8(since he who appointed Peter to the apostleship of the circumcision also
appointed me to the Gentiles); 9and when James, Kephas[f], and John, who
were considered as pillars, perceived the grace that was given to me, they
gave to me and Barnabas the right hand of fellowship, ⌈showing⌉ that we
should go to the Gentiles, and they to those who are circumcised. 10They
only asked us to remember the poor[g]—which is the very thing that I was
eager to do.

Paul confronts Kephas (Peter) in Antioch

11However, when Peter[h] came to Antioch, I resisted him to his face, because
he stood condemned. 12Before some people came from James, he used to eat

---

[a] It is unclear if 'apostles' is a reference to the Twelve, or to the Seventy, or to an even wider group. Here, James is included among the apostles and may be either James of Alphaeus (of the Twelve) or James of Jerusalem (if they are to be distinguished according to Orthodox tradition).

[b] See Appendix E

[c] That is Peter, James of Jerusalem (whose identity is discussed in Appendix E) and John; it could also be more general reference to those in Jerusalem.

[d] Literally "yield in submission"

[e] Or perhaps "whether they actually were important or not"

[f] Peter

[g] Probably a reference to the Christians of Jerusalem and Judea

[h] CT reads "Kephas"

Cursed is everyone who does not persevere
in all the things that are written in the book of the law,
to do them.[a]

11Now it is obvious that no one is justified by the law before God, for "The
righteous will live by faith."[b] 12The law is not of faith, but, "The one who
does these things will live by them."[c]

The law and the promise

13Christ redeemed us from the curse of the law, having become a curse for
our sake. For it is written, "Cursed is everyone who hangs on a tree,"[d] 14so
that Abraham's blessing might also come to the Gentiles through Christ
Jesus, and that we might {all} receive the promise of the Spirit through
faith. 15Brethren, speaking of a human example: even a human contract,
once it has been confirmed, cannot be cancelled or altered. 16Now the
promises were spoken to Abraham and to his seed. ⌜Notice that⌝ he does
not say, "to seeds," as if there were many, but as of one, "to your seed,"[e]
which is Christ. 17What I am saying is this: the law, which came four
hundred thirty years after the covenant previously confirmed by God in
Christ, does not cancel it to make the promise of no effect. 18If the
inheritance comes from the law, it is no longer from the promise; but in
fact, God granted it to Abraham by way of a promise.

19What then is the law about? It was added because of transgressions, until
the seed to whom the promise had been made should come, and it was
established through the angels, by the hand of a mediator. 20Now there is
no mediator when there is only one party, and God is one. 21Therefore, is
the law against God's ⌜own⌝ promises? Certainly not! If a law had been
given which could make alive, then certainly, righteousness would have
been from the law. 22But in fact, the Scriptures declared all things to be
captive under sin, so that the promise might be given to those who
believe—that is, by faith in Jesus Christ. 23Nevertheless, before faith came,
we were kept in custody under the law, locked up to wait for the faith
which would later be revealed. 24Hence, the law was our tutor which was to
bring us to Christ, so that we might be justified by faith. 25But now that
faith has come, we are no longer under a tutor, 26and you are all God's
children, through faith in Christ Jesus! 27For as many of you as have been
baptized into Christ have put on Christ. 28There is neither Jew nor Greek,
there is neither slave nor free, there is neither male nor female; for you are

[a] Deuteronomy 27:26. NT agrees with LXX against MT.

[b] Habakkuk 2:4

[c] Leviticus 18:5

[d] Deuteronomy 21:23. NT agrees with LXX against MT.

[e] Genesis 12:7; 13:15; 24:7. NT agrees with LXX (12:7) against MT.

because I am confused about you. [21]Tell me, since you desire to be under
the law, {why} do you not listen to the law?

Two mountains

[22]For it is written that Abraham had two sons, one by the bondmaid, and
one by the free woman.[a] [23]However, the son by the bondmaid was born
according to the flesh, but the son by the free woman was born through a
promise. [24]These things contain an allegory[b] which represents two
covenants. One is from Mount Sinai, bearing children to slavery, and that
is Hagar. [25]Now Hagar is Mount Sinai in Arabia, and it corresponds to the
Jerusalem that exists now, in slavery with her children. [26]But the Jerusalem
that is above is free, and the mother of us all. [27]As it is written:

> *Rejoice, O barren [woman] who bears no child;*[c]
> *Break forth and shout, you that do not travail.*
> *For the desolate has many more children than she who has a husband.*[d]

[28]Brethren, we are—just as Isaac—children of promise; [29]and it is now as it
was then: the one who was born according to the flesh persecuted the one
who was born according to the Spirit.[e] So it is even now! [30]However, what
does the Scripture say?

> *Throw out the bondmaid and her son,*
> *because the son of the bondmaid will not inherit*
> *with the son of the free woman.*[f]

[31]And so, brethren, we are not children of a bondmaid, but children of the
free woman!

Freedom in Christ or yoke of slavery

5 Therefore, stand firm in the freedom by which Christ has made us free,
and do not be entangled again with a yoke of slavery! [2]Behold, I, Paul,
tell you that if you receive circumcision, Christ will be of no profit to you!
[3]Yes, once again, I testify to everyone who receives circumcision that he is
[now] under duty to accomplish the entire law! [4]You who desire to be
justified by the law are no longer under Christ: you have fallen away from
grace. [5]As for us, through the Spirit, we wait by faith for the hope of
righteousness, [6]since in Christ Jesus, neither circumcision nor

---

[a] Ismael by Hagar and Isaac by Sarah

[b] Or indeed what we would call a typology

[c] NT agrees with LXX against MT.

[d] Isaias (Isaiah) 54:1

[e] Or “spirit”

[f] Genesis 21:10

yourself in order not to be tempted. [2]Bear each others' burdens, and thus
fulfill the law of Christ. [3]If anyone thinks that he is something when he is
nothing, he deceives himself. [4]But let everyone test his own work: then one
can take pride in himself, not by comparison with someone else. [5]Yes, each
one will bear his own burden, [6]but everyone who is being taught in the word
should share all good things with the one[a] who teaches.

[7]Do not be deceived: God cannot be mocked; whatever someone sows is
what he will reap. [8]Whoever sows to ⌈the field of⌉ self-indulgence[b] will
reap corruption from the flesh. But the one who sows to the Spirit will reap
eternal life from the Spirit. [9]Let us not grow tired of doing what is good,
for we will reap in due season, if we do not give up. [10]And so, as we have
the opportunity, let us do good to all, especially to those who belong to the
household of the faith.

[11]See with what large letters I write to you with my own hand! [12]Those
who desire to make a good showing in the flesh are trying to compel you to
be circumcised, only so that they may not be persecuted for the cross of
Christ. [13]Even those who receive circumcision do not themselves keep the
law, but they desire to have you circumcised so that they may boast[c] in
your flesh. [14]As for me, I shall find glory[d] in nothing, except in the cross of
our Lord Jesus Christ, through which the world has been crucified to me,
and I to the world. [15]In Christ Jesus, circumcision and uncircumcision mean
nothing; only a new creation {matters}. [16]To those who live by this rule,
may there be peace and mercy upon them, and on the Israel of God. [17]From
now on, let no one cause me any trouble, for I bear the marks of the Lord[e]
Jesus branded on my body.

[18]May the grace of our Lord Jesus Christ be with your spirit, brethren.
Amen.

---

[a] Or "him"

[b] Literally "the flesh"

[c] Or "find glory"

[d] Or "boast"

[e] Other ancient manuscripts lack "the Lord"

who believe, according to his power and might [20]which he accomplished in Christ, when he raised him from the dead and made him to sit at his right hand in the heavenly places. [21]Yes, Christ now sits above all rule, authority, power, dominion, and every name that can be named, not only in this age, but also in the age to come. [22]God put all things in subjection under his feet and granted him to be head over all things for the sake of the Church, [23]which is his body, the fullness of him[a] who fills all in all.

The gift of God

2 You were dead in transgressions and sins, [2]and this was your lifestyle according to the age[b] of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience. [3]We used to live among them and we used to live in self-indulgence, doing the desires of the {fallen} flesh and mind, and we were by nature children of wrath, just as the others. [4]But God who is rich in mercy, on account of his great love by which he loved us, [5]even when we were dead through our trespasses, made us alive together with Christ. By grace you have been saved! [6]God[c] raised us up with him, and granted us to sit with him in the heavenly places in Christ Jesus, [7]so that in the ages to come, he might show the overflowing treasure of his grace in kindness toward us, in Christ Jesus. [8]Yes, by grace you have been saved through faith, and not by yourselves. It is the gift of God, [9]not of works, so that no one would boast. [10]For we are his workmanship, created in Christ Jesus for good works, which God prepared in advance so that we should walk in them.

Reconciled with God—Members of God's household

[11]Therefore, remember that you, formerly Gentiles in the flesh who are called "uncircumcision" by what is called "circumcision" (in the flesh, made by hands)—[12]that you used to be separated from Christ. You were alienated from the commonwealth of Israel and strangers from the covenants of the promise, having no hope and without God in the world. [13]But now, in Christ Jesus, you who once were far off have been brought near in the blood of Christ. [14]He is our peace, he who made both [groups to be] one and tore down the wall of separation.[d] [15]He abolished in his flesh the enmity which is the law of commandments with its decrees, so that he might create in himself one new humanity instead of two, making peace. [16]He reconciled both [groups] to God in one body, through the cross, by which he destroyed that enmity. [17]He came and preached peace to you who were far off and also to those who were near. [18]Through him, we both have access to the Father in

---

[a] Probably referring to God the Father; compare 1 Corinthians 15:28-29

[b] Or "ways, course, mode of existence" (Greek κατὰ τὸν αἰῶνα τοῦ κόσμου)

[c] Greek "he"

[d] Compare John 10:16

all the saints what is the breadth and length and depth and height [19]of
Christ's love which is beyond knowledge; and that you may be filled with
all the fullness of God. [20]Now to him who is able to accomplish much more
than all we can ask or think according to the power that works in us, [21]to
him be the glory in the Church by Christ Jesus to all generations, unto
ages of ages. Amen.

Unity and oneness

4 This is why I, being the prisoner in the Lord, beg you to walk
worthily of the calling with which you were called. [2][Walk] with
complete lowliness and humility, with patience, bearing with one another
in love; [3]being eager to maintain the unity of the Spirit in the bond of
peace. [4]There is one body and one Spirit, even as you also were called to
one hope when you were called; [5]one Lord, one faith, one baptism, [6]one
God and Father of all, who is over all, and through all, and in us all. [7]But
grace has been granted to each one of us according to the measure of
Christ's gift. [8]Therefore, God[a] says, "When he ascended on high, he led
captivity captive, and gave[b] gifts to men."[c] [9]Now what does "he ascended"
mean, if not that he first descended into the lower parts of the earth? [10]He
who descended is the [same] one who also ascended far above all the
heavens, so that he might fill all things.

[11]He gave some to be apostles, some prophets, some evangelists, some
shepherds[d] and teachers, [12]for the perfecting of the saints, for a work of
ministry, to build up the body of Christ. [13]This is until we all attain to the
unity of the faith and to the knowledge of the Son of God, to maturity,
having reached the very fullness of Christ. [14][The goal is] that we may no
longer be children, tossed back and forth and carried about by every wind
of doctrine through human trickery, according to clever deceits and
mistaken schemes. [15]Instead, speaking the truth in love, may we grow up in
all things into him who is the head, Christ. [16]From him, the whole body,
being fitted and knit together by what every joint supplies, and according
to the participation of each part, grows and builds itself in love.

A new way of life

[17]Therefore, I say and testify in the Lord that you [should] no longer walk
as the rest of the Gentiles also walk, in the futility of their mind. [18]They are
darkened in their understanding, cut off from God's life because of their
ignorance and because of the hardening of their hearts. [19]Having become
hardened, such people gave themselves up to lust, pursuing what is impure

---

[a] Greek "he"

[b] LXX and MT actually read "received" instead of "gave"

[c] Psalm 68:18/67 LXX

[d] Or "pastors"

speak about the things which these people do in secret! 13But all things are
revealed when they are exposed to the light. 14Therefore, it is said:

Awake, you sleeper, arise from the dead,
and Christ will shine on you.[a]

15Therefore, watch carefully how you live, not as unwise, but as wise
[people], 16making good use of time, because the days are evil. 17Do not be
foolish, but understand what the will of the Lord is. 18Do not get drunk
with wine—this is reckless living—but be filled with the Spirit. 19Speak to
one another in psalms, hymns, and spiritual songs! Sing and chant to the
Lord in your heart, 20always giving thanks for everything in the Name of
our Lord Jesus Christ, even to God the Father. 21[Finally], be in mutual
subjection in the fear of Christ.[b]

Wives, Husbands, Christ and the Church

22Wives, be subject to your own husbands as [you are] to the Lord. 23For
the husband is the head of the wife, as Christ is the head of the Church, and
he is the savior of the body. 24As the Church is subject to Christ, wives
should likewise be subject to their own husbands in everything.

25Husbands, love your wives, just as Christ loved the Church and gave
himself up for her 26in order to sanctify her, having purified her by the
washing of water with the word, 27so that he might present her[c] to himself
in glory, without any spot or wrinkle or any such thing, but holy and
flawless. 28In the same way, a husband should love his wife as his [own]
body. He who loves his own wife loves himself! 29No man ever hates his
own body but feeds it and cares for it, as the Lord also does for the Church.
30Yes, we are members of his body, his very flesh and bones![d]

31This is why a man will leave his father and mother and will be joined to his
wife; and the two will become one flesh.[e]

32This is a great mystery: I speak concerning Christ and the Church. 33Now
concerning you: each one of you must also love his own wife even as his
own self; and the wife must respect her husband.

Children and parents

6 Children, obey your parents in the Lord, for this is right.

2"Honor your father and mother,"

---

[a] Perhaps a quote from an ancient liturgical hymn

[b] Other ancient manuscripts have "in the fear of God"

[c] CT reads "the Church"

[d] CT omits "his very flesh and bones"

[e] Genesis 2:24

for me, so that I may be given an opportunity to proclaim with boldness
the mystery of the Good News. [20]For this cause, I am an ambassador in
chains; so pray that I may proclaim it boldly, as I should.

[21]I also want you to know my affairs, how I am doing. Tychicus, the
beloved brother and faithful servant in the Lord, will tell you everything.
[22]I have sent him to you for this very purpose, to let you know about our
condition and to comfort your hearts.

[23]Peace be to the brethren, and love with faith, from God the Father and
the Lord Jesus Christ. [24]May grace be with all those who love our Lord
Jesus Christ, even with unfading[a] love. Amen.

[a] Or "incorruptible"

rejoice, [19]because I know that this will turn out for my salvation, through
your supplication and the support of Christ's Spirit. [20]It is my eager
expectation and hope that I will not be put to shame in any way, but that as
I speak with all boldness, Christ will be exalted now as always in my body,
whether by my life or by my death. [21]For to me, living is Christ and dying
is gain. [22]But if I remain alive in the flesh, this will bring fruit from my
work. Yet, I do not know what I will choose! [23]I am in a dilemma between
the two, having the desire to be released[a] and be with Christ, which is far
better. [24]At the same time, to remain in the flesh is a more urgent need for
your sake. [25]Having this confidence, I know that I will remain and continue
with all of you for your progress and joy in faith, [26]so that your rejoicing
may overflow in Christ Jesus when I am with you again.

[27][In the meantime], let your way of life be worthy of the Good News of
Christ, so that whether I come and see you or remain absent, I may hear
this about your condition: that you stand firm in one spirit, striving with
one soul for the faith of the Good News. [28]Do not be terrified by your
opponents. This will be for them evidence of destruction, but to you, of
salvation from God. [29]For the sake of Christ, you have been granted the
privilege not only to believe in him but also to suffer on his behalf, [30]and so
you are engaged in the same battle which you saw me fight and that you
hear that I am [still] fighting.[b]

A call to humility

2 Therefore, if there is any exhortation in Christ, any consolation of
love, any communion of the Spirit, any tender mercies and
compassion, [2]make my joy full, by being like-minded, having the same love,
being of one accord and of one mind. [3]Do nothing through rivalry or
conceit, but in humility, consider others better than yourselves. [4]Do not
just look after you own selfish interests but each one of you should consider
the interests of others.

[5]Let the following be in your mind, which was also in [the mind of] Christ
Jesus. [6]He who existed in the form[c] of God did not consider equality with
God as something to be taken by force.[d] [7]Instead, he emptied[e] himself,
taking the form of a bondservant, being made in the likeness of men. [8]And
being found in human form, he humbled himself, becoming obedient to
[the point of] death, even death on the cross! [9]Therefore, God highly
exalted him, and gave him the Name which is above every name; [10]so that

---

[a] [From the body]

[b] Or "struggling"

[c] Greek μορφῇ

[d] Greek ἁρπαγμὸν (or also "grasped, something to be conquered, snatched, carried off, or seized")

[e] Greek ἐκένωσεν (related to the word *kenosis*)

Warning against evil-workers—Paul's background

3 Finally, my brethren, rejoice in the Lord! To me, writing the same things to you is not tiresome—it is safe! [2]Beware of the dogs, beware of evil-workers, beware of the false circumcision! [3]We are 'circumcised' if we offer divine service[a] in the Spirit of God, ⸢if we⸣ rejoice in Christ Jesus, and have no confidence in the flesh, [4]although I myself could have confidence even in the flesh! If anyone thinks that he has {a reason to have} confidence in the flesh, I could even more: [5]circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews. As regards the law, I was a Pharisee; [6]as far as zeal is concerned, I was persecuting the Church, and as for the righteousness which is based on the law, ⸢I was⸣ found blameless.

All things considered as a loss—Reaching forward

[7]However, these things which I thought were gain to me, I have counted as loss for Christ! [8]Yes, without a doubt, I consider all things as loss in view of the surpassing value of knowing Christ Jesus, my Lord, for whom I suffered the loss of all things. I consider them as dung, so that I may gain Christ [9]and be found in him, not having a righteousness of my own (from the law), but through faith in Christ (the righteousness which is from God by faith). [10]Yes, may I know him, and the power of his resurrection, and the communion of his sufferings, becoming conformed to his death, [11]if by any means I may attain to the resurrection from the dead. [12]I am not saying that I have already obtained these things or that I am already made perfect; but I press on to take hold[b] of ⸢the prize⸣ for which Christ Jesus took hold of me.

[13]Brethren, I do yet not regard myself as having obtained these things just yet, but I do this: forgetting the things which are now behind and reaching forward to the things which are before ⸢me⸣, [14]I press on toward the goal; and the prize is the high calling of God in Christ Jesus. [15]Let us who are mature, therefore, think this way, and if you think differently in some way, God will also reveal that to you. [16]Nevertheless, to whatever ⸢point⸣ we have already reached, let us walk by the same <rule and let us be of the same mind.>[c]

[17]Brethren, be united in imitating me, and keep your eyes fixed on those who live this way, even as you have us as an example. [18]But there are many who live as enemies of the cross of Christ, as I remind you often, as I do ⸢even⸣ now with tears. [19]Their end is destruction, their god is the belly, and their glory is in their shame as they think about earthly things. [20]As

---

[a] Greek λατρεύοντες

[b] Or "catch/choose" (in both instances in this verse)

[c] CT omits the end of this verse

your needs according to his riches in glory in Christ Jesus. [20]To our God
and Father be the glory unto ages of ages! Amen.

[21]Greet every saint in Christ Jesus! The brethren who are with me greet
you. [22]All the saints greet you, especially those who are of Caesar's
household. [23]The grace of the Lord Jesus Christ be with you all! Amen.

and invisible, thrones, dominions, principalities, and powers; all things have
been created through him, and for him. 17He is before all things, and in him
all things hold together.[b] 18He is the head of the body, the Church; [he is]
the first cause,[c] the firstborn from the dead, so that in all [things] he might
have the first place.[d] 19For in him all the fullness was pleased to dwell, 20and
through him to reconcile all things to himself, both earthly and heavenly,
having made peace through the blood of his cross.

21In the past, you were alienated and hostile in mind by your evil actions.
22But now, he has reconciled [you] in the body of his flesh through death,
in order to present you holy, without blemish, and blameless before him.
23This is [for you] if you continue in the faith, grounded and steadfast, not
moved away from the hope of the Good News which you heard. I, Paul,
became a servant of this Good News that is being proclaimed throughout
all creation under heaven.

24Now I rejoice in my sufferings for your sake, and in my flesh, I complete
what is lacking in the afflictions of Christ for the sake of his body which is
the Church. 25I have become her servant, according to God's commission
which I received for you, in order to fulfill the word of God. 26This is the
mystery which was hidden for ages and generations. But now, it has been
revealed to his saints. 27To them, God was pleased to reveal the glorious
generosity[e] of this mystery among the Gentiles. This mystery is Christ in
you, the hope of glory. 28This is what we proclaim, warning everyone and
teaching everyone in all wisdom, so that we may present everyone perfect
in Christ Jesus. 29This is what I also work for, struggling with his energy[f]
which is powerfully at work in me.

Spiritual struggles—Against false teachers

2 I want you to know how greatly I struggle for you, for those at
Laodicea, and even for all those who do not know me in person. 2Yes,
I struggle so that their hearts may be comforted, being united in love, and
[obtaining] the treasure that is in the full assurance of understanding, so
that they may know the mystery of God the Father and of Christ.[g] 3In him
are hidden all the treasures of wisdom and knowledge! 4Now I say these
things so that no one may delude you with convincing words. 5Although I
am physically absent, I am spiritually present with you, rejoicing and

[a] Greek πρωτότοκος

[b] The Greek (συνέστηκεν) can also mean "have their proper place/are formed/consist"

[c] Greek ἀρχή (also means "origin/beginning/ruler/principle")

[d] Or "preeminence"

[e] Or "wealth of glory"

[f] Greek ἐνέργειαν ("supernatural working")

[g] CT reads "of God which is Christ" instead of "of God the Father and of Christ"

imposed religion, humility, and severe treatment of the body; but they have no value against the indulgence of the flesh.

Raised with Christ—Death to what is earthly—The new self

3 If you were raised together with Christ, seek the things that are
above, where Christ is, seated at the right hand of God! 2Set your
mind on the things that are above, not on the things that are on the earth.
3For you died, and your life is hidden with Christ in God. 4When Christ
who is our life is revealed, then you will also be revealed with him in glory.
5Therefore, put to death what is earthly[a] in you: sexual immorality,
impurity, depraved passions, lust and greed (which is idolatry). 6Because of
these things, the wrath of God is coming on the children of disobedience.
7You also used to live in them when you lived among these people; 8but
now, put them all away: anger, rage, evil, slander, and shameful language.
9Do not lie to one another. You have put off the old self with his doings
10and you have put on the new self who is being renewed in knowledge
according to the image[b] of his Creator. 11Here, there cannot be Greek and
Jew, circumcision and uncircumcision, barbarian, Scythian, slave or free;
but Christ is all, and in all!

12As God's elect,[c] holy and beloved, clothe yourselves with a heart of
compassion, kindness, lowliness, humility, and perseverance. 13Bear with
one another, and forgive each other! If anyone has a complaint against
anyone else, forgive, even as Christ forgave you.

14Above all, walk in love, which is the bond of perfection. 15Let the peace of
God (to which also you were called in one body) rule in your hearts, and be
thankful! 16Let the word of Christ dwell in you richly. In all wisdom, teach
and admonish each other with psalms, hymns, and spiritual songs, singing
with grace in your heart to the Lord.

17Whatever you do, in word or in deed, do it all in the Name of the Lord
Jesus, giving thanks to the God and Father through him.

Christian family—Servants and Masters

18Wives, be in subjection to your husbands, as is fitting in the Lord.

19Husbands, love your wives, and do not be bitter against them.

20Children, obey your parents in all things, for this is pleasing to the Lord.

21Fathers, do not exasperate your children, so that they will not be
discouraged.

---

[a] Literally "your members that are on the earth"

[b] Greek "icon"

[c] Or "chosen ones"

17 Tell Archippus this: “Be mindful of the ministry which you have received in the Lord, and fulfill it.”

18 Here is my greeting: Paul, with my own hand! Remember my chains. Grace be with you! Amen.

others), even though we could have claimed authority as apostles of Christ.
[7]Instead, we were gentle[a] among you, as a nursing mother cherishes her
own children.

[8]We became so devoted to you that we were pleased to share not only the
Good News of God but also our very souls, because you had become very
dear to us. [9]Remember, brethren, our labor and hardship: we worked night
and day in order not to be a burden to any of you as we preached to you the
Good News of God. [10]You are witnesses with God, how holy, righteously,
and blamelessly we behaved ourselves toward you who believe. [11]As you
know, we exhorted, comforted, and implored every one of you, as a father
does his own children, [12]with the purpose that you should live worthily of
God who calls you into his own Kingdom and glory. [13]For this reason, we
also thank God without ceasing that when you received from us the word
of God's message, you accepted it not as the word of men, but, as it is in
truth: the word of God. And it is at work in you who believe! [14]Indeed,
brethren, you became imitators of the Churches of God in Christ Jesus
which are in Judea, for you also suffered the same things from your own
countrymen, even as they did from the Jews. [15]They killed both the Lord
Jesus and their own prophets, and they drove us out. Their conduct does
not please God and makes them the enemies of the entire human race [16]as
they want to prevent us from speaking to the Gentiles, so that they may be
saved. They are still bringing their sins to full measure, but the wrath is
finally coming upon them.

Paul's plans

[17]Brethren, although we were deprived of your presence for a short time
(yet not in affection), we tried even harder to see you face to face with great
eagerness. [18]Therefore we wanted to come to you. Certainly, I, Paul,
wanted to come again and again—but Satan prevented us. [19]For what is
our hope, or joy, or crown of rejoicing? Is it not you, when our Lord Jesus
Christ[b] comes? [20]Truly, you are our glory and our joy!

---

3 Therefore, when we could not stand it any longer, we thought that it
would be good to be alone in Athens [2]and to send Timothy, our
brother and God's minister, and our fellow laborer[c] in the Good News of
Christ, so that he might confirm and comfort you in your faith, [3]and that no
one would be shaken by these afflictions. For you know that these must
come our way. [4]This is certain, and when we were with you, we told you in
advance that we must suffer affliction. And this is what happened, as you

---

[a] Or "as young children"

[b] Some manuscripts omit "Christ"

[c] CT omits "and our fellow laborer"

Hope for Christians who have died

[13]We do not want you to be ignorant, brethren, concerning those who have
fallen asleep, so that you may not grieve like those who have no hope. [14]For
if we believe that Jesus died and rose again, in the same way God will bring
with him those who have fallen asleep in Jesus. [15]We tell you the following
by the word of the Lord: we who are alive and remain until the coming of
the Lord will not precede those who have fallen asleep. [16]For the Lord
himself will descend from heaven with a shout, with the voice of the
archangel, and with the trumpet of God. The dead in Christ will rise first,
[17]then we who are alive and remain will be caught up[a] together with them
in the clouds, to meet the Lord in the air. And so, we will always be with
the Lord. [18]Therefore, comfort one another with these words.

The Lord comes like a thief in the night

5 But concerning the times and seasons, brethren, you have no need that
anything be written to you. [2]You know well that the day of the Lord
comes like a thief in the night. [3]For when people say, "Peace and safety,"
then a sudden destruction will come upon them, like birth pains on a
pregnant woman, and they will by no means escape. [4]As for you, brethren,
you are not in darkness to allow the day to overtake you like a thief. [5]You
are all children of light, and children of the day. We do not belong to the
night, or to the darkness. [6]Therefore, let us not sleep as others do, but let
us watch and be clear minded.[b] [7]Those who sleep, sleep in the night, and
those who are drunk are drunk in the night. [8]But since we belong to the
day, let us be sober, putting on the breastplate of faith and love, and as a
helmet, the hope of salvation. [9]God did not appoint us to wrath, but to
obtain salvation through our Lord Jesus Christ [10]who died for us, so that
whether we wake or sleep,[c] we should live together with him. [11]Therefore,
encourage one another and build each other up, which is what you
⌈already⌉ do.

Life in the Church

[12]Now we beg you, brethren, to recognize[d] those who work hard among
you, who are set over you in the Lord and who admonish you. [13]Respect
and honor them in love because of their work.

Be at peace among yourselves. [14]We exhort you, brethren, admonish the
disorderly, encourage the fainthearted,[a] support the weak, be patient

---

[a] Greek ἁρπαγησόμεθα (see note on Philippians 2:6)—Latin Vulgate has "rapiemur" from which the English word "rapture" is derived.

[b] Or "sober," as in verse 8

[c] The biblical expression for being (physically) dead

[d] Or "know/respect/be considerate to"

2 THESSALONIANS
(ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β)

1 Paul, Silvanus, and Timothy: to the Church of the Thessalonians in
God our Father, and in the Lord Jesus Christ. 2Grace to you and peace
from God our Father and the Lord Jesus Christ.

3We are bound to always give thanks to God for you, brethren, as it is
fitting, because your faith is growing wonderfully and your mutual love for
all is overflowing. 4Therefore, in the Churches of God, we boast about you
for your patience and faith in all your persecutions, and for the afflictions
which you endure. 5This is an obvious sign of the righteous judgment of
God, so that you may be accounted worthy of the Kingdom of God, for
which you too suffer. 6It is righteous for God to repay with affliction those
who afflict you 7and to give relief to you who are afflicted with us. This will
be when the Lord Jesus is revealed from heaven with his mighty angels in
flaming fire, 8bringing vengeance to those who do not know God and to
those who do not obey the Good News of our Lord Jesus Christ. 9They will
pay the penalty of eternal destruction from the face[a] of the Lord and from
the glory of his power, 10when he comes to be glorified in his holy ones[b]
and to be admired among all those who have believed (because our
testimony to you was believed) in that Day.

11With this in mind, we also pray always for you, so that our God may
account you worthy of your calling and fulfill with power [your] every
desire of goodness and work of faith. 12May the Name of our Lord Jesus
Christ[c] be glorified in you, and you in him, according to the grace of our
God and of the Lord Jesus Christ.

Apostasy and the man of sin

2 Now, brethren, concerning the coming of our Lord Jesus Christ and
our gathering to him,[d] we ask you 2not to be quickly shaken in your
mind. Do not be troubled by a prophecy, report, or letter allegedly from us,
saying that the day of Christ has come. 3Let no one deceive you in any way!
This will not take place unless the apostasy comes first and the man of sin[e]

---

[a] Or "presence"

[b] Or "saints"

[c] Some manuscripts omit "Christ"

[d] See 1 Thessalonians 4:16-18

[e] CT reads "man of lawlessness"

command you. 5May the Lord direct your hearts into the love of God, and into the endurance of Christ.

6Now we command you, brethren, in the Name of our Lord Jesus Christ, to withdraw yourselves from every brother [or sister[a]] who walks in rebellion, and not after the tradition which they received from us. 7You know how you should imitate us: we did not behave as rebels among you 8and we did not eat bread from anyone's hand without paying for it. We were in labor and hardship, working night and day, so that we might not burden any of you. 9It is not because we do not have this right, but we wanted to be an example to you so that you might imitate us. 10For even when we were with you, we gave you this instruction: "Anyone who will not work should not eat either." 11Yet we hear about some among you who live in rebellion, not working at all but interfering with other people's lives. 12By our Lord Jesus Christ, we command and exhort those who live this way to work quietly and to eat their own bread.

13But you, brethren, do not grow tired of doing what is good. 14Take note of those who do not obey our word[b] in this letter: suspend your fellowship [with them] to bring them to shame. 15Do not consider such a person as an enemy, but admonish him as a brother[c].

16Now may the Lord of peace himself give you peace at all times in every way. May the Lord be with you all!

17This is my greeting, Paul, with my own hand! This is the sign {of authenticity} in every letter: this is my handwriting. 18May the grace of our Lord Jesus Christ be with you all! Amen.

---

[a] The Greek here for "brother" (αδελφὸν) can mean sibling, or someone in a close spiritual relationship, male or female.

[b] Or "message"

[c] See note for 3:6, above

15This saying is faithful and worthy of all acceptance: that Christ Jesus
came into the world to save sinners of whom I am the first.[a] 16This is how I
obtained mercy, so that in me as 'the first,' Jesus Christ might show all his
patience as an example for those who would believe in him for eternal life.
17Now to the eternal King,[b] immortal, invisible, to God who alone is wise,
be honor and glory unto ages of ages.[c] Amen.

Instruction to Timothy

18I commit this instruction to you, my child Timothy, according to the
prophecies made earlier which singled you out. By them, may you fight the
good fight, 19keeping the faith and a good conscience. Some have rejected[d]
these and made a shipwreck of the faith, 20including Hymenaeus and
Alexander. I delivered them to Satan[e] so that they might learn not to
blaspheme.

A call to prayer

2 Therefore, I encourage that first of all, petitions, prayers,
intercessions and thanksgivings be made for all: 2for kings and all in
high places, so that we may lead a quiet and peaceful life in all godliness
and piety.[f] 3Indeed, this is good and acceptable in the sight of God our
Savior 4who desires all people to be saved and to come to the full
knowledge of the truth.

5There is one God, and one mediator between God and men, the man
Christ Jesus, 6who gave himself as a ransom[g] for all—this testimony ⸢was
given⸣ in its own times. 7I was appointed a preacher and an apostle of these
things (I am telling the truth in Christ, not lying), a teacher of the Gentiles
in faith and truth.

8I desire, therefore, that in every place, the men should pray, lifting up holy
hands[h] without anger or doubting. 9In the same way also, women should
wear decent clothing, modest and fitting, without elaborate hairstyle, gold,
pearls, or expensive clothing, 10but with good works, which is fitting for

---

[a] See Prayer before Communion: "I believe O Lord and I confess that you are truly the Christ, the Son of the Living God (Matthew 16:16), who came into the world to save sinners of whom I am the first"

[b] Compare Tobit 13:7,11

[c] Greek τοὺς αἰῶνας τῶν αἰώνων

[d] Or "neglected"

[e] An expression that probably indicates excommunication, a reversal of baptism which is a public renunciation of Satan "with all his pomp and angels"

[f] Compare with the prayer after the *epiclesis* in the Liturgy of St. John Chrysostom

[g] Greek ἀντίλυτρον

[h] Lifting the hands in prayer is an important apostolic tradition for public prayer. In modern liturgical practice, it is usually only observed by the presbyter. In some parishes, this custom is still observed during the Lord's Prayer.

God[a] was revealed in the flesh,
vindicated in [the] spirit,[b]
seen by angels,
preached among the nations,
believed on in the world,
and received up in glory.

Doctrines of demons—False asceticism

4 The Spirit clearly says that in the last times, some will fall away from
the faith, paying attention to seducing spirits and doctrines of demons
2through the hypocrisy of men who speak lies, branded in their own
conscience as with a hot iron. 3They forbid marriage and command to
abstain from foods which God created to be received with thanksgiving by
those who believe and know the truth. 4Everything that God has created is
good and nothing is to be rejected, if it is received with thanksgiving.
5Indeed, it is sanctified through the word of God and prayer.

Advice for Timothy

6If you instruct the brethren of these things, you will be a good servant of
Jesus Christ, nourished in the words of the faith and by the good doctrine
which you have [always] followed. 7Reject profane and old wives' fables.
Train yourself for godliness. 8Physical exercise has some value, but godliness
has value in all things, having a promise for the present life as well as for the
one to come. 9This saying is faithful and worthy of all acceptance. 10For this
purpose, we both work hard and experience rejection,[c] because we have
placed our trust in the living God who is the Savior of all, especially of those
who believe. 11Command and teach these things.

12Let no one despise your youth, but be an example for those who believe:
in speech, in your way of life, in love, in spirit, in faith, and in purity.
13Until I come, devote yourself to public reading, encouragement, and
teaching. 14Do not neglect the gift that is in you, which was given to you
by prophecy with the laying on of the hands of the council of presbyters.[d]
15Be attentive in these things. Give yourself to them completely, so that
your progress may be manifest to all. 16Watch yourself and your teaching.
Continue in these things! In doing so, you will save both yourself and those
who hear you.

---

[a] CT reads "He was revealed in the flesh…" PT reads "God." Original reading is debated.

[b] Or possibly "entered the divine sphere in spirit" or "was vindicated in the spiritual realm"

[c] Or "are rejected"—CT reads "strive"

[d] Greek πρεσβυτερίου—see Appendix A

[19]Do not receive an accusation against a presbyter, except at the word of
two or three witnesses.[a] [20]Reprove those who have sinned in the sight of
all, so that the others may also be in fear. [21]I command you in the sight of
God and the Lord Jesus Christ and the elect angels: observe these things
without prejudice, doing nothing by inclination[b]. [22]Do not lay your hands
hastily on anyone and do not be a participant in someone else's sins. Keep
yourself pure. [23]Do not drink only water but use a little wine for your
stomach and because of your frequent illnesses.

[24]The sins of some people are obvious long before they come to judgment
while others are discovered only later. [25]Likewise, good works are obvious,
and even those that are not cannot remain hidden.

Rules for slaves

6 Those who are under the yoke of slavery should consider their
masters worthy of all honor, so that God's Name and our doctrine[c]
may not be brought into disrepute. [2]Slaves whose masters are believers
should not despise them, because they are brethren. Rather, they should
serve them because those who have a share in the benefit ⸢of their work⸣
are believing and beloved. Teach and exhort these things.

Doctrinal contentions—The love of money

[3]If anyone teaches a different doctrine and does not agree with the sound
teachings of our Lord Jesus Christ and with the doctrine of godliness, [4]such a
person is conceited, ignorant, and obsessed with arguments, controversies,
and disputes over words. These things result in envy, conflict, insults, evil
suspicions, [5]and useless disputes between people whose minds are corrupt
and devoid of truth—people who treat religion as a means of gain.
<Withdraw yourself from such people.>[d]

[6]Godliness,[e] in fact, brings great gain if one is content. [7]Indeed, we brought
nothing into the world, and we certainly cannot carry anything out! [8]But if
we have food and clothing, let us be content with that. [9]Those who are
determined to become rich fall into a temptation and a snare with many
senseless and harmful lusts which plunge them into ruin and destruction.
[10]Truly, the love of money is a root of all kinds of evil. Some have been led
astray from the faith in their greed and they have pierced themselves with
many sorrows.

---

[a] See Appendix A

[b] Some manuscripts read "with partiality" instead of "by inclination"

[c] Or "teaching, instruction" (Greek διδασκαλία)

[d] CT omits "withdraw yourself from such people."

[e] Or "devotion/piety/religion"

2 TIMOTHY
(ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β)

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus; [2]to Timothy, my beloved child: Grace, mercy, and peace [be with you] from God the Father and Christ Jesus our Lord.

[3]I give thanks to God to whom I offer divine service[a] as my forefathers did, and with a pure conscience. I always remember you in my petitions, night and day, [4]longing to see you, remembering your tears, so that I may be filled with joy. [5]I also remember your sincere faith which first dwelt in your grandmother Lois and in your mother Eunice. I am convinced [that it dwells] in you also!

Timothy's gift

[6]For this reason, I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. [7]For God did not give us a spirit of fear, but of power, love, and self-control. [8]Therefore, do not be ashamed to be a witness of our Lord or ashamed of me his prisoner. Share in my tribulations for the sake of the Good News, by the power of God. [9]He saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal.[b] [10]This has now been revealed by the manifestation[c] of our Savior Jesus Christ who abolished death and brought to light [both] life and immortality through the Good News. [11]For this, I was appointed as a herald, apostle, and teacher of the Gentiles. [12]That is why I am suffering as I am! Yet I am not ashamed, because I know him in whom I have believed and I am persuaded that he is able to protect[d] what I have committed to him until that Day.

[13]Hold to the pattern[e] of sound teachings which you have heard from me, with faith and love in Christ Jesus. [14]With the help of the Holy Spirit who dwells in us, guard the good deposit that was entrusted to you.

---

[a] Greek λατρεύω

[b] Greek ρὸ χρόνων αἰωνίων

[c] Greek ἐπιφανείας

[d] Or "guard/keep/preserve"

[e] Or "example/standard"

"The Lord knows those who are his,"[a] and, "Let every one who calls upon
the Name of the Lord[b] depart from unrighteousness."

[20]Now in a large house, there are not only vessels of gold and silver, but
also of wood and clay. Some are for an honorable use and some for a
dishonorable use. [21]Therefore, if anyone purges himself from these things,
he will be a vessel for honor, sanctified and suitable for the master's use,
prepared for every good work.

[22]Flee from youthful lusts! Pursue righteousness, faith, love, and peace with
those who call on the Lord from a pure heart. [23]Reject foolish and ignorant
questionings because you know that they result in conflict. [24]The Lord's
servant must not be argumentative but gentle to all, able to teach, and
patient! [25]In gentleness, he should correct those who oppose him: perhaps
God will give them the repentance that leads to a full knowledge of the
truth. [26]Thus, they may return to their senses and escape the snare of the
devil (who had taken them captive to do his will).

Troubled times in the last days,

3 But know that in the last days, troubled times will come. [2]People will
be lovers of self, lovers of money, boastful, arrogant, blasphemers,
disobedient to parents, ungrateful, and unholy. [3][They will be] without
natural affection, unforgiving, slanderers, without self-control, brutal, no
lovers of good, [4]treacherous, stubborn, self-important, lovers of pleasure
rather than lovers of God; [5]having an appearance of godliness but having
rejected its [inner] meaning.[c] Stay away from these people too. [6]Indeed,
some of these creep into houses and captivate gullible women who are
burdened with sins, led away by various lusts, [7]always learning yet never
able to come to the knowledge of the truth. [8]Even as Jannes and Jambres
opposed Moses, these people also oppose the truth. They are mentally
corrupted, and as far as the faith is concerned, they are rejected. [9]But they
will not go very far because their folly will be obvious to all, as in the case
of Jannes and Jambres.

Paul's example

[10]You, however, have paid close attention to my teaching, conduct, purpose,
faith, patience, love, steadfastness, [11]persecutions, and sufferings. You know
what happened to me at Antioch, Iconium, and Lystra. I endured those
persecutions and the Lord delivered me out of them all! [12]Yes, all those
who desire to lead godly lives in Christ Jesus will be persecuted. [13]But
wicked impostors will go from bad to worse, deceiving others, being

---

[a] Compare Numbers 16:5. NT agrees with LXX against MT.

[b] TR reads "Christ" instead of "the Lord." EOB main text does not follow TR in this case.

[c] Or "power/significance" (δύναμι)

[16]At my first defense, no one came to help me, but all left me. May it not be held against them! [17]Still, the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and heard by all the Gentiles. I was delivered out of the mouth of the lion, [18]and the Lord will deliver me from every evil work and preserve me for his heavenly Kingdom. To him be the glory unto ages of ages! Amen.

Final greeting

[19]Greet Prisca, Aquila, and the house of Onesiphorus. [20]Erastus remained at Corinth, but I left Trophimus at Miletus sick. [21]Do your best to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren. [22]May the Lord Jesus Christ be with your spirit! Grace be with you. Amen.

What Titus should teach

2 Proclaim what is consistent with sound doctrine: 2that older men
should be temperate, sensible, sober-minded, sound in faith, love and
patience. 3Likewise, older women should be reverent in behavior, not
malicious gossips, nor enslaved to much wine, but teachers of what is good.
4They should instruct the young women to love their husbands, to love
their children, 5to be sober-minded, chaste, homemakers, [and to be] kind.
Young women should be in subjection to their own husbands, so that God's
word may not be disgraced. 6Likewise, exhort the younger men to be
sober-minded. 7Be an example of good works in all things. In your
teaching, be a model of[a] integrity, seriousness, incorruptibility, 8and
soundness of speech that is beyond reproach. This way, those who oppose
you will be ashamed, having nothing bad to say about us. 9Exhort slaves to
be in subjection to their own masters and well-pleasing in all things, not
argumentative, 10not stealing, but [instead] trustworthy, so that they may
make the doctrine of God our Savior attractive in every way. 11Truly, the
grace of God has appeared, bringing salvation to all. 12It has taught us that
we should deny what is ungodly and worldly lusts, that we should live
soberly, righteously, and in a godly way in this present world, 13waiting for
the blessed hope: the appearing[b] of the glory of our great God and Savior[c]
Jesus Christ. 14He gave himself for us in order to redeem us from all
iniquity and to purify for himself a people for his own possession, zealous
for good works. 15Teach these things, exhort and reprove with complete
authority. Let no one despise you!

3 Remind the people to be submissive to rulers and authorities, to be
obedient and ready for every good work, 2not speaking evil of anyone
and not contentious. They should also be gentle, showing great humility
toward everyone. 3Indeed, we used to be foolish, disobedient, deceived,
serving various lusts and pleasures, living in malice and envy, hateful, and
hating one another. 4But when the kindness of God our Savior and his love
toward mankind appeared, 5(not by works of righteousness which we did
ourselves, but according to his mercy), he saved us through the washing of
regeneration and renewing of the Holy Spirit. 6Yes, God richly poured out
this Spirit on us, through Jesus Christ our Savior, 7so that being justified
by his grace, we become heirs according to the hope of eternal life. 8This
saying is sure. Concerning these things, I desire that you teach with

[a] Or "show"

[b] Greek "epiphany"

[c] This is the preferred liturgical expression. Some translations have "of our Great God and [of the] Savior Jesus Christ" which is also possible and consistent with the similar construction in 1:4. St. John Chrysostom makes explicit reference to this text to establish that Christ is indeed called *theos* (PNF Volume 13, p. 207).

PHILEMON
(ΠΡΟΣ ΦΙΛΗΜΟΝΑ)

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker, [2]to the beloved[a] Apphia, to Archippus our fellow soldier, and to the Church [that meets] in your house: [3]Grace to you and peace from God our Father and the Lord Jesus Christ.

[4]I thank my God always, making mention of you in my prayers, [5]hearing of the love and faith which you have for the Lord Jesus and for all the saints. [6]I pray that your communion with us in the faith may become effective through the accurate knowledge[b] of every good thing which is in us in Christ Jesus. [7]Indeed, we have much thankfulness[c] and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

Paul's entreaty to Philemon regarding Onesimus

[8]Therefore, even though I am bold enough in Christ to command you [to do] what is appropriate, [9]yet for the sake of love, I would rather entreat—I, Paul, now elderly and a prisoner of Jesus Christ. [10]I beg you for my child Onesimus, whose father I have become in my imprisonment. [11]He was once useless to you, but now he is useful to both you and to me. [12]I am sending him back; therefore, receive him as my own heart! [13]I desired to keep him with me so that on your behalf he might serve me in my chains for the Good News. [14]But I did not want to do anything without your consent: your goodness should not be forced, but of free will. [15]Maybe it happened that he was separated from you for a while, so that you might have him forever, [16]no longer as a slave, but more than a slave, as a beloved brother, especially to me and how much more to you, both in the flesh and in the Lord.

[17]If then you consider me in communion[d] with you, receive him as you would receive me. [18]However, if he has wronged you in any way or owes you anything, put that on my account. [19]I, Paul, write this with my own hand: I will pay it back (not to mention that you owe me even your own self). [20]Yes, brother, let me have joy from you in the Lord! Refresh my

---

[a] CT reads "sister"

[b] Or "consciousness/recognition/awareness"—may also convey the idea of "experience"

[c] Some manuscripts read "joy" instead of "thankfulness"

[d] Or "fellowship, partnership, close association"

HEBREWS
(ΠΡΟΣ ΕΒΡΑΙΟΥΣ)

God has spoken through his Son—The Son greater than the angels

1 In the past, God spoke to the fathers through the prophets at many times and in various ways. 2 At the end of these days, he has spoken to us in his Son whom he has appointed heir of all things and through whom he ⌜had⌝ made the ages. 3 His Son is the radiance of his glory, the exact counterpart[a] of his person,[b] upholding all things by the word of his power.[c] When he had by himself[d] made purification for our sins,[e] he sat down on the right hand of the Majesty on high, 4 having become much better[f] than the angels as the Name he has inherited[g] is superior to theirs. 5 For to which of the angels did God[h] ever say:

> *You are my Son!*
> *Today I have become your father!*[i]

and again:

> *I will be a Father to him,*
> *and he will be a Son to me?*[j]

6 Also, when he brings the firstborn into the world, God says:

> *"Let all the angels of God express adoration to*[k] *him."*[l]

7 Of the angels, God[m] says:

> *Who makes his angels spirits,*

---

[a] The Greek χαρακτὴρ conveys the idea of the imprint of seal in wax.

[b] *Hypostasis* conveys the idea of "person," not "substance" (an alternative rendering) in Orthodox theology.

[c] Compare this entire passage with Wisdom 7:25-26. Both use the rare Greek word ἀπαύγασμα

[d] CT omits "by himself"

[e] A reference to the ritual of the day of atonement performed by the high priest

[f] Or "superior/greater"

[g] Compare Philippians 2:9-10

[h] Greek "he," here and in verse 6

[i] Psalm 2:7. Or "begotten you"

[j] 2 Samuel 7:14; 1 Chronicles 17:13

[k] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[l] Deuteronomy 32:43. NT agrees with LXX against MT.

[m] Greek "he"

salvation! It was first announced by the Lord himself, and it is confirmed to
us by those who heard him. 4God also bore witness with them, both by
signs and wonders, by various works of power and by gifts of the Holy
Spirit, according to his own will. 5Indeed, God did not subject the world[a] to
come (which we proclaim) to angels, 6but there is a place {in Scripture}
where someone has testified:

What is man that you should be concerned for him?
Or the son of man, that you care for him?
7You made him a little lower than the angels[b].
You crowned him with glory and honor.[c]
8You have put all things in subjection under his feet.[d]

Since God has subjected all things to him, he has left nothing that is not
subject to him! But now, we do not see all things subjected to him, [at least
not] yet. 9However, we see him who has been made a little lower than the
angels, [that is] Jesus, crowned with glory and honor because of the
suffering of death, so that by the grace of God[e] he should taste death for[f]
everyone.

Many children to glory

10Indeed, it was fitting for God, (for whom are all things and through
whom are all things), in bringing many children to glory, to make the
author of their salvation perfect[g] through sufferings. 11For both the one
who sanctifies and those who are sanctified are all from one; for this reason,
he[h] is not ashamed to call them brethren, 12saying:

I will declare[i] your Name to my brethren.
In the midst of the congregation I will sing your praise.[j]

13Again:

I will put my trust in him,[k]

and:

---

[a] Greek οἰκουμένην

[b] Follows LXX; the Hebrew text has 'elohim' which could also be rendered as 'gods'

[c] TR adds "and set him over the works of your hands"

[d] Psalm 8:4-6. NT agrees with LXX against MT.

[e] A few ancient manuscripts read "so that apart from God he should…" This variant was noted by Origen and Jerome, but it is poorly attested and is almost certainly a transcriptional error.

[f] Or "on behalf of"

[g] Or "complete/fulfilled"

[h] Jesus

[i] Or "proclaim/confess/acknowledge"

[j] Psalm 22:22/21 LXX. NT agrees with LXX against MT.

[k] Isaias (Isaiah) 8:17. NT agrees with LXX against MT.

A warning based on the example of Israel

[12]Beware, brethren, for fear that one of you may have an evil and
unbelieving heart that would fall away from the living God. [13]Instead,
encourage one another day by day, as long as it is called “today,” for fear
that one of you may be hardened by the deceitfulness of sin. [14]For we have
become partakers of Christ, if we hold on to our first confidence until the
end, [15]as long as these words apply:

> *Today if you will hear his voice,*
> *do not harden your hearts, as in the rebellion.*[a]

[16]But who is it that rebelled when they heard? Were they not all those that
Moses had led out of Egypt? [17]With whom was God[b] displeased for forty
years? Was it not with those who sinned, whose dead bodies fell in the
wilderness? [18]And to whom did he swear that they would not enter into his
rest? Was it not to those who were disobedient? [19]We see that they were
not able to enter in because of ⌜their⌝ lack of faith.[c]

God’s Sabbath rest

4 Let us beware, then! Since the promise remains, let us be careful that
none of you be found to have fallen short of it. [2]For we also had the
Good News preached to us, just as them, but they gained nothing from the
word they heard because those who heard did not combine it with faith.
[3]However, we who have faith are entering into that rest, even as God[d] said:

> *As I swore in my wrath, they will not enter into my rest.*[e]

And yet, the works were finished from the foundation of the world.
[4]Somewhere ⌜else⌝, he said this about the seventh day:

> *God rested on the seventh day from all his works.*[f]

[5]And again:

> *They will not enter into my rest.*[g]

[6]It remains the case, then, that there would be some people who would
enter that rest, and those to whom the Good News was preached before
failed to enter ⌜it⌝ because of ⌜their⌝ disobedience. [7]God[h] has thus defined

---

[a] Psalm 95:7-8/94 LXX

[b] Greek “he”

[c] Or “unbelief”

[d] Greek “he”

[e] Psalm 95:11/94 LXX

[f] Genesis 2:2

[g] Psalm 95:11/94 LXX

[h] Greek “He”

6As he says also in another place:

> *You are a priest forever,*
> *According to the order of Melchizedek.*[a]

7During his life on earth, Christ[b] offered prayers and petitions with loud
cries and tears to the one who could deliver[c] him from death, and he was
heard because of his godly fear.[d] 8Although he was a Son, he learned
obedience through suffering. 9Having been made perfect, he became to all
those who obey him the cause of eternal salvation, 10appointed by God as a
high priest according to the order of Melchizedek.

Beyond the basics

11We have much to say about these things but it is hard to explain because
you have become slow at understanding. 12For although by this time you
should be teachers, you still need to have someone teach you [even] the
basic principles of God's oracles. You have come to need milk, and not solid
food! 13Everyone who lives on milk is not experienced in the word of
righteousness; such a person is a baby. 14But solid food is for those who are
fully grown, who have trained their senses to discern good and evil.

---

6 Therefore, going beyond the teaching of the basic principles about
Christ, let us move on to perfection! Let us not lay again a foundation
of repentance from dead works, of faith toward God, 2of the teaching of
baptisms, of laying on of hands, of resurrection of the dead, and of eternal
judgment. 3If God allows, let us do this.

4Regarding those who were once enlightened, who tasted of the heavenly
gift, became partakers of the Holy Spirit, 5tasted the good word of God and
the powers of the age to come, 6but then fell away, it is impossible to renew
them again to repentance! They crucify the Son of God for themselves all
over again and expose him to shame! 7On the other hand, the land which
has absorbed the rain that comes often upon it and thus brings forth a crop
suitable for those who till it—such a land receives blessing from God. 8Yet
if it bears thorns and thistles, it is rejected, close to being cursed; and its
end is to be burned.

9But, beloved, even though we speak like this, we are persuaded of better
things for you, of things that accompany salvation. 10God is not
unrighteous, so as to forget your work and the labor of love which you
showed for his Name by serving the saints even as you still serve them.

---

[a] Psalm 110:4/109 LXX

[b] Greek "he"

[c] Or "save/rescue"

[d] Or "reverent submission"

our Lord,[a] of whom these things were said, belongs to another tribe, one
from which no one has served at the altar. 14It is clear indeed that our Lord
came from the tribe of Judah, about which Moses spoke nothing concerning
priesthood. 15This is even more obvious if after the likeness of Melchizedek,
another priest was to rise, 16one who was not made in virtue of a law of
physical descent but according to the power of an indestructible life. 17For
he testifies:

> *You are a priest forever,*
> *according to the order of Melchizedek.*[b]

18There is a cancellation of an earlier commandment on account of its
weakness and uselessness, 19because the law made nothing perfect. But
[now], there is the introduction of a better hope through which we draw
near to God. 20Moreover, our Lord[c] was not made priest without the taking
of an oath 21(although others became priests without any oath). But with an
oath, God says of him:

> *The Lord swore and will not change his mind,*
> *'You are a priest forever,*
> *according to the order of Melchizedek.'*[d]

22Because of this, Jesus has become the guarantee of a better covenant.
23Many, indeed, were made priests [in the past] because they are prevented
from continuing in office when they die. 24But because he lives forever,
Jesus[e] holds a perpetual[f] priesthood. 25Therefore, he is also able to save to
the very end those who draw near to God through him, because he lives
forever to make intercession for them.

26Indeed, such a high priest was fitting for us: holy, blameless, undefiled,[g]
separated from sinners and made higher than the heavens. 27He does not
need, like those [former] high priests, to offer up sacrifices daily, first for
his own sins and then for the sins of the people. Instead, he did this once
for all, when he offered himself up. 28For the law appoints as high priests
men who have weaknesses, but the word of the oath which came after the
law appoints forever a Son who has been perfected.

---

[a] Greek "he"

[b] Psalm 110:4/109 LXX

[c] Greek "he"

[d] Psalm 110:4/109 LXX. CT omits "according to the order of Melchizedek"

[e] Greek "he"

[f] Or "permanent/untransferable"

[g] The same Greek word is used in 13:4

and everyone his relative,[b] *saying: 'Know the Lord,'*
for all will know me,
from their least to their greatest.
12For I will be merciful to their unrighteousness;
I will remember their sins and lawless deeds no more.[c]

13By speaking of a new covenant, God[d] has made the first one old. And
what is becoming obsolete and aging will soon disappear.

The first tabernacle

9 Even the first tabernacle[e] and covenant had ordinances of divine
service[f] and an earthly sanctuary. 2A tabernacle was set up: the
lampstand, the table, and the show bread were in the first part which is
called the Holy Place. 3Beyond the second veil was found the tabernacle,
which is called the Holy of Holies. 4It had a golden altar of incense and the
Ark of the Covenant all covered with gold. The Ark contained a golden jar
holding the manna, Aaron's rod that budded, and the tablets of the
covenant. 5Above it, cherubim of glory overshadowed the mercy seat, but
now we cannot speak about these things in detail. 6According to this
arrangement, priests are continually entering[g] the outer tabernacle,
accomplishing the rites of offering divine service. 7Into the second
[tabernacle], only the high priest enters, once a year and with[h] blood,
which he offers for himself and for the sins committed in ignorance by the
people. 8The Holy Spirit is indicating that the way into the Holy Place was
not yet revealed, [at least] while the first tabernacle was still standing. 9It
is a figure of the present age, in which the gifts and sacrifices that are
offered are incapable, as far as conscience is concerned, to make the one
who offers divine service[i] perfect. 10The reason is that they are only meats,
drinks, various washings, and fleshly ordinances, imposed until a time of
reformation.

Christ's sacrifice

11But when Christ appeared as a high priest of the good things to come, he
entered through the greater and more perfect tabernacle, not made with
hands, that is to say, not of this creation. 12It was not through the blood of

---

[a] TR reads "neighbor" instead of "fellow-citizen"

[b] Or "brother" (Greek ἀδελφὸν)

[c] Jeremiah 31:31-34

[d] Greek "he"

[e] Other manuscripts omit "tabernacle"

[f] Greek λατρείας

[g] Present tense

[h] Greek "not without"

[i] Greek λατρεύοντα

One sacrifice for sins

10 The law had a shadow of the good [things] to come but not the
very image of their reality; for this reason, it can never make
perfect those who draw near with the same repetitive annual sacrifices. 2Or
else, would they not have ceased to be offered, because the ones who offer
divine service,[a] having been cleansed, would no longer have felt guilty for
their past sins? 3But in those sacrifices there is a yearly reminder of sins.
4[This is] because it is impossible that the blood of bulls and goats should
take away sins. 5Therefore, when he comes into the world, he says:

Sacrifice and offering you did not desire,
but you have prepared a body for me;
6You had no pleasure in whole burnt offerings and sacrifices for sin.
Then I said, 'Behold, I have come
(in the scroll of the book it is written of me)
to do your will, O God.'[b]

8First he said, "Sacrifices, offerings, whole burnt offerings, and sacrifices for
sin you did not desire, neither had pleasure in them" (those which are
offered according to the law), 9and then he said, "Behold, I have come to do
your will, O God." He takes away the first so that he may establish the
second [testament], 10and by this will, we have been sanctified through the
offering of the body of Jesus Christ, once for all! 11Every priest indeed
stands serving daily, repeatedly offering the same sacrifices which can
never take away sins. 12But Christ,[c] after he had offered one sacrifice for
sins forever, sat down at the right hand of God, 13waiting until his enemies
are made the footstool of his feet. 14By one offering, he has perfected
forever those who are being sanctified. 15The Holy Spirit also testifies to us,
for after saying before:

16This is the covenant that I will make with them:
'After those days,' says the Lord,
'I will put my laws on their heart,
I will also write them on their minds.'[d]

17He then says:

I will remember their sins and iniquities no more.[e]

18Now where there is remission of these sins, there is no more offering for
sin.

---

[a] Greek λατρεύοντας

[b] Psalm 40:6-8/39 LXX (This quote agrees with LXX against the Masoretic text)

[c] Greek "he"

[d] Jeremiah 31:33

[e] Jeremiah 31:34

By faith

11 Now faith is the personal foundation[a] of things hoped for,
certainty about things that cannot be seen. [2]By this, people of old
obtained approval. [3]By faith, we understand that the universe was formed
by the word of God, so that what is visible was made from what is invisible.

[4]By faith, Abel offered to God a sacrifice more excellent than Cain's, and
through this a testimony was given to him that he was righteous. God
testified about his gifts, and although Abel is now dead, he still speaks. [5]By
faith, Enoch was taken away in order not to see death: he was not found
because God had translated him. He too had received a testimony that
before his translation, he had been well-pleasing to God.

[6]Without faith it is impossible to please God, for whoever comes to God
must believe that he exists and that he rewards those who seek him.

[7]By faith, Noah, being warned about things not yet seen, was moved with
godly fear. He prepared a ship to save his household and by this means he
condemned the world and became heir of the righteousness which is
according to faith. [8]By faith, Abraham, when he was called, obeyed and left
the place which he was supposed to receive as his inheritance. He left, not
knowing where he was going. [9]By faith, he lived as an alien in the land of
the promise, as in a land that was not his own, dwelling in tents with Isaac
and Jacob who were heirs with him of the same promise. [10]Indeed,
Abraham looked for the city which has foundations and whose architect
and builder is God. [11]By faith, even Sarah received power to conceive and
she bore a child when she was past the age because she considered that the
one who had promised was faithful. [12]Therefore, one man became the father
to [people] as numerous as the stars of the sky and as innumerable as the
sand on the sea shore, even though he was as good as dead. [13]These people
all died in faith, [yet] not having received the promises. [b]They had seen
and embraced them from afar, and they confessed that they were strangers
and pilgrims upon the earth. [14]Certainly, people who say such things make
it clear that they are seeking a country of their own. [15]If they had been
thinking of the country they had originally left, they would have had
enough time to return. [16]But in fact, they desire a better country, a
heavenly one. Therefore, God is not ashamed of them, or ashamed to be
called their God, for he has prepared a city for them.

[17]By faith, Abraham, when he was tested, offered up Isaac [in sacrifice].
Yes, he who had joyfully received the promises was now offering up his
uniquely loved[c] son, [18]the very one of whom it was said, "In Isaac will your

---

[a] Greek ὑπόστασις (person/substance/foundation/assurance; literally: what upholds the stability)

[b] TR adds "being convinced"

[c] Greek μονογενῆ

tempted and they were slain with the sword.[a] They went around in sheep
and goat skins, being destitute, afflicted, and ill-treated. And yet the world
was not worthy of them! 38They wandered in deserts, mountains, caves, and
the holes of the earth. 39All of them received a testimony through their
faith but they did not receive the promise 40because God had made
provision for us to have something better, and they were not to reach
perfection apart from us.

God as our Father

12 And so, seeing that we are surrounded by such a great a cloud of
witnesses, let us lay aside every weight and the sin which so easily
entangles us. Let us run with endurance the race that is set before us,
2fixing our eyes on Jesus, the author and perfecter of faith. For the joy that
was set before him, he endured the cross, despising its shame, and he has
sat down at the right hand of the throne of God. 3Consider him who has
endured such opposition from sinners, and you will not grow weary or
faint in your souls. 4In your own battle against sin, you have not yet
struggled to the point of shedding blood. 5Have you forgotten the
exhortation which reasons with you as with children:

> *My child, do not take lightly the chastening of the Lord,*
> *do not faint when you are reproved by him;*
> 6*for whom the Lord loves, he also chastens,*
> *and he disciplines every son whom he receives.*[b]

7Endure hardship as discipline; God is treating you as his children, for what
son is there whom his father does not discipline? 8But if you are not getting
this discipline (as you are), this makes you illegitimate, not children!
9Moreover, we had biological fathers to chasten us, and we respected them.
Shall we not much rather be in subjection to the Father of {our} spirits,
and live? 10Our fathers punished us for a few days as seemed good to them;
but God does so for our benefit, so that we may be partakers of his
holiness.[c] 11For the present moment, all discipline seems to be painful
rather than joyful, but afterwards, it produces the peaceful fruit of
righteousness for those who have been trained by it. 12Therefore, lift up
your drooping hands and your feeble knees.[d] 13Make straight paths for your
feet,[e] so what is lame may not be dislocated but rather healed.

---

[a] Jeremiah 26:20-23; 1 Kings 19:10

[b] Proverbs 3:11-12

[c] Compare 2 Peter 1:4

[d] Isaias (Isaiah) 35:3

[e] Proverbs 4:26

be grateful and so offer divine service[a] to God acceptably, with reverence
and godly fear,[b] 29for our God is a consuming fire.[c]

Final exhortations

13 Continue loving each other as brethren. 2Do not forget to be
hospitable to strangers, for in doing so, some have welcomed
angels without knowing it![d] 3Remember those who are in chains, as if
chained with them, and also those who are ill-treated, as if you too were
suffering in the body. 4Marriage must be held in honor among all and the
⌜marriage⌝ bed ⌜kept⌝ undefiled:[e] but God will judge the sexually immoral
and adulterers.

5Be free from the love of money and be satisfied with what you have. As
God has said:

> *I will in no way leave you, neither will I in any way forsake you.*[f]

6And so, we say with good courage:

> *The Lord is my helper, I will not fear.*
> *What can man do to me?*[g]

7Remember your leaders, those men who proclaimed the word of God to
you. Considering the results of their conduct, imitate their faith. 8Jesus
Christ is the same yesterday, today, and forever. 9Do not be carried away
by all sorts of strange teachings. It is good that the inner person[h] should be
strengthened by grace, not by food which is of no profit to those who have
been preoccupied by it!

10We have an altar from which those who offer divine service[i] ⌜in⌝ the holy
tabernacle have no right to eat. 11For the bodies of those animals (whose
blood is brought into the holy place by the high priest as an offering for
sin) are burned outside of the camp.[j] 12This is why Jesus suffered outside of
the gate, so that he might sanctify the people through his own blood. 13Let
us therefore go out ⌜of the city⌝ to him who is outside of the camp and let
us bear his disgrace. 14For we do not have here ⌜on earth⌝ an enduring
city, but we seek the one that is to come. 15Therefore, through him,

---

[a] Greek λατρεύωμεν

[b] CT reads “awe” instead of “godly fear”

[c] Deuteronomy 4:24

[d] KJV has the famous expression “entertained angels unawares”

[e] The same Greek word is used in 7:26 to describe Christ as High Priest.

[f] Deuteronomy 31:6

[g] Psalm 118:6-7/117 LXX

[h] Greek “heart”

[i] Greek λατρεύοντες

[j] Leviticus 16:27

INTRODUCTION TO THE OTHER EPISTLES

THE EPISTLE OF JAMES

Authorship/Date

There is no reason to question the traditional view that James, the first bishop of Jerusalem and 'brother[a] of the Lord' was the author of this inspiring and practical epistle. The Jewish-Christian element is very strong, and the epistle is a refutation of extreme interpretations of St. Paul's antithesis between faith and "the works of the Law." St. James the Just was martyred in 62 or 68 AD, which means that his epistle can be dated between 48 (date for Romans, which may be alluded to in James) and 68 AD.

Themes

James can be seen as a form of Christian wisdom literature (1:5; 3:13-15). The author applies this theme to a large array of practical subjects, including:

- Authentic Christian living (endurance, temptations, speech, hospitality)
- Relations in the Christian assembly (partiality, mutual support, quarrels)
- Prayer and illness.

THE EPISTLES OF JOHN

Authorship/Dates

On the basis of common themes, expressions and ancient tradition, all three epistles can safely be ascribed to the same John who wrote the fourth gospel. They can be dated to the very end of the apostle's life, circa 96-98 AD.

Themes

Like James, John stresses the difference between a mere claim to know God and a true and tested faith. Important themes include:

---

[a] See Appendix E

> 2:7; 3:11; 1 Pet 1:15, 18; 2:12; 3:1, 2, 16); "to live in a certain manner" (anastrephomai) (2 Pet 2:18; 1 Pet 1:17); "without blemish or defect" (aspilos kai amômos [or amômêtos]) (2 Pet 3:14; 1 Pet 1:19 [in reverse order]); "putting off" (apothesis) (2 Pet 1:14; 1 Pet 3:21); "eyewitness" or "to be an eyewitness" (epoptês or epopteuô) (2 Pet 1:16; 1 Pet 2:12; 3:2); "support" (stêrigmos) (2 Pet 3:17) and "unstable" (astêriktos) (1 Pet 2:14; 3:16); "never ceasing from sin" (akatapaustos hamartias) (2 Pet 2:14) and "He has ceased from sin" (pepautai hamartias) (1 Pet 4:1); "indecency" (aselgeia) (2 Pet 2:2, 7, 18; 1 Pet 4:3); "soul" (to designate persons) (psuchê) (2 Pet 2:8, 14; 1 Pet 1:9, 22; 2:11, 25; 3:20; 4:19); use of the metaphor "growth" to describe spiritual progress (auxanein) (1 Pet 2:2; 2 Pet 3:18). (Source: course syllabus for *New Testament Introduction*, Atlantic Baptism Seminary)

Moreover, the close relationship between 2 Peter and Jude actually reinforced the reception of both epistles as genuinely apostolic. The Judeo-Christian mindset of 2 Peter and Jude is consistent with Peter's ministry and with the specific needs of this community; hence, Peter is called "Simeon," not Simon Peter or Kephas. It seems that Jude, a brother[a] of James of Jerusalem (1:1) (and therefore a relative of the Lord) may have adapted Peter's second epistle. However, other scholars favor the view that 2 Peter used Jude as a source since the Petrine epistle is actually longer and that Peter's edition deliberately omitted specifically Jewish-Christians elements such as the references to 1 Enoch and the Assumption of Moses.

Both 2 Peter and Jude are difficult to date and may be placed between 60 and 110. This later date is suggested by those who consider 2 Peter and possibly Jude as 'pseudepigrapha,' i.e. writings placed under the mantle of a departed prophet or master by their disciples in order to perpetuate and actualize their teaching and ministry.

Themes

1 Peter deals with the practical aspects of Christian living and the call to personal holiness of those who have been "begotten again through to living hope."

2 Peter is a final admonition on the danger of false teachers and the tragic consequences of embracing false doctrine or falling into apostasy.

Jude explores the same themes as 2 Peter and presents apostasy as a rebellion against divinely established order.

[a] There is also a reference to Jude as "of James" ('brother of' or 'son of') in Acts 1:13

humility the implanted word which is able to save your souls.[a] 22Be doers of
the word, not only hearers who delude themselves! 23Certainly, if anyone is
a hearer of the word and not a doer, such a person is like someone looking
at his natural face in a mirror. 24Seeing himself and going away, he
immediately forgets what kind of person he was. 25But whoever looks into
the perfect law of freedom and perseveres [in it], not being a hearer who
forgets but a doer of the work, this one will be blessed in doing so.

26If anyone among you considers himself to be religious[b] but does not
bridle his tongue, such a one deceives his heart and his religion is
worthless. 27Religion that is pure and undefiled in the sight of our God and
Father is this: to visit orphans and widows in their afflictions and to keep
oneself unstained by the world.

Partiality and judgment

2 My brethren, do not hold the faith of our Lord of glory Jesus Christ
with partiality.[c] 2Yet, if someone with a gold ring and fine clothing
comes into your synagogue,[d] and a poor man in filthy clothing also comes
in, 3you pay special attention to the one who wears the fine clothing! To
the rich you say, "Sit here in a good place," but you tell the poor man,
"Stand over there," or "Sit here by my footstool!" 4Have you not shown
partiality among yourselves and become judges with evil thoughts?
5Listen, my beloved brethren: did not God choose the poor of the world [to
be] rich in faith and heirs of the Kingdom which he promised to those who
love him? 6Yet, you have dishonored the poor! Is it not the rich who
oppress you and personally drag you before the courts? 7Do they not
blaspheme the honorable Name[e] by which you are called? 8However, if you
fulfill the royal law found in the Scripture, "You shall love your neighbor as
yourself,"[f] you do well. 9But if you discriminate, you commit sin and you
are convicted by the law as transgressors. 10Truly, whoever keeps the
whole law and yet stumbles in one point has become guilty of everything.
11For he who said, "Do not commit adultery"[g] also said "Do not commit
murder."[h] Now if you do not commit adultery but do commit murder, you
have become a transgressor of the law. 12And so, speak and act as people
who are going to be judged by a law of freedom. 13Indeed, judgment is

---

[a] Or "preserve your life"

[b] Or "devout/pious"

[c] Or "discrimination/favoritism"

[d] Or "meeting"

[e] That is the Name of Jesus Christ

[f] Leviticus 19:18

[g] Exodus 20:14; Deuteronomy 5:18

[h] Exodus 10:13; Deuteronomy 5:17

large forest! 6The tongue is also a fire![a] Among all our members, the tongue
is a world of wrongdoing which defiles the whole body. It sets on fire the
course of nature and it is set on fire by the fires of hell.[b] 7Every kind of
animal, bird, reptile and sea creature is tamed and has been tamed by
mankind. 8But nobody can tame the tongue! It is an unruly evil, full of
deadly poison. 9With it we bless our God and Father, and with it we curse
those who are made in the image of God. 10From the same mouth comes
forth blessing and cursing. My brethren, this should not be! 11Does a
spring pour forth fresh and salty water from the same opening? 12My
brethren, can a fig tree produce olives, or ⸂can⸃ a vine ⸂produce⸃ figs?
Likewise, salt water cannot produce fresh water.

Heavenly vs. demonic wisdom

13Who is wise and understanding among you? Let such a person show by a
good conduct that his deeds are done in the gentleness of wisdom. 14But if
you have bitter jealousy and selfish ambition in your heart, do not boast
and do not lie against the truth. 15This 'wisdom' is not the one that comes
down from above! It is earthly, sensual, and demonic. 16Where there is
jealousy and selfish ambition, there is confusion and every evil deed. 17But
the wisdom that is from above is first pure, then peaceful, gentle,
reasonable, full of mercy and good fruits, without partiality and hypocrisy.
18Now the fruit of righteousness is sown in peace by those who make
peace.[c]

Cause of conflicts

4 These wars and conflicts among you, where do they come from? Is it
not from your desires that wage war in your members? 2You lust, and
do not have! You kill, covet, and ⸂still⸃ cannot obtain! You fight and make
war. You do not have because you do not ask! 3You ask and do not receive,
because you ask with wrong motives, in order to spend it for your
pleasures. 4Adulterers and adulteresses![d] Do you not know that friendship
with the world is hostility[e] with God? Whoever wants to be a friend of the
world becomes an enemy of God! 5Or do you think that the Scripture[f] says
in vain, "The spirit which dwells[g] in us longs to envy"?[a] 6But he has given a
greater grace, as the Scripture says:

[a] Compare Wisdom of Sirach 5:13;28:12

[b] Literally "Gehenna"

[c] Compare Matthew 5:9

[d] Or "You unfaithful people!" CT reads "Adulteresses!"

[e] Or "enmity"

[f] This quote cannot be found in any Old Testament book. It may simply be reference to ideas and concepts found in the Old Testament scriptures

[g] MT/ TR read "dwelt" whereas CT has "he [has] caused to dwell"

receives the early and late rain. [8]You also should be patient. Strengthen
your hearts, for the coming of the Lord is at hand.

[9]Brethren, do not grumble against one another, in order not to be judged.
Behold, the judge stands at the door! [10]My brethren, consider as an
example of suffering and patience the prophets who spoke in the Name of
the Lord. [11]Behold, we call those who endure blessed. You have heard of
the patience of Job and you have seen the Lord in the outcome, how the
Lord[a] is full of compassion and mercy.

[12]But above all things, my brethren, do not swear, either by heaven or
earth, or by any other oath. Instead, let your "yes" be "yes," and your "no,"
"no," so that you may not fall into hypocrisy.[b]

[13]Are any among you suffering? Let them[c] pray. Are any cheerful? Let
them sing praises! [14]Are any among you sick? Let them call for the
presbyters of the Church to pray over them and anoint them with oil in the
Name of the Lord.[d] [15]The prayer of faith will heal those who are sick and
the Lord will raise them up. If they have committed sins, they will be
forgiven. [16]Confess your offenses to one another and pray for one another
so that you may be healed. The insistent prayer of a righteous person is
powerfully effective! [17]Elias (Elijah) was a man in every way like us, and
when he prayed earnestly that it might not rain, it did not rain on the earth
for three years and six months! [18]When he prayed later on, the sky gave
rain and the earth brought forth its fruit.

[19]Brethren, if someone among you wanders from the truth and is brought
back by another, [20]know that whoever brings back a sinner from wandering
will save a soul from death and will cover a multitude of sins.[e]

---

[a] Greek "he"

[b] TR/CT reads "fall under condemnation"

[c] Verse 13-15: the Greek masc. sing. is translated as plural.

[d] Compare Mark 6:13

[e] Compare 1 Peter 4:8

13Therefore, prepare your minds for action;[a] be sober[b] and set your hope
fully on the grace that is brought to you by the revelation of Jesus Christ.
14Be children of obedience and do not conform yourselves to your former
lusts as in [the days of] your ignorance. 15But just as he who called you is
holy, you yourselves should also be holy in every aspect of your life,
16because it is written, "Be holy, for I am holy."[c] 17If you call on him who
judges without discrimination according to everyone's work as Father,
spend your lives as exiles here {on earth}, in reverent fear. 18Know[d] that it
was not with corruptible things (such as silver or gold) that you were
redeemed from the useless way of life handed down to you by your
forefathers. 19Instead, it was with [the] precious blood of a blameless and
pure lamb, [the blood] of Christ! 20He was foreknown even before the
foundation of the world but he was revealed in these last times for your
sake. 21Through him, you believe in God who raised him from the dead and
gave him glory, so that your faith and hope might be in God.

Call to brotherly affection

22Having purified your souls by obedience to the truth through the Spirit,[e]
love one another with a pure heart[f], in sincere brotherly affection, and
fervently! 23You have been born again, not of corruptible but of
incorruptible seed, through the word of God which lives and remains
forever.[g] 24Truly:

> *All flesh is like grass,*
> *and all of man's glory like the flower in the grass.*
> *The grass withers, and its flower falls;*
> *but the word of the Lord endures forever.*[h]

This is the word of the Good News which was preached to you.

A spiritual house, a holy priesthood

2 Therefore, putting away all wickedness, deceit, hypocrisies, envies,
and all evil speaking, 2as newborn babies, long for the pure milk of the
Word, so that you may grow by it in [your] salvation[i]. 3If indeed you have
tasted that the Lord is gracious, 4come to him who is a living stone,

---

[a] Literally, "gird up the waist of your mind" or "put on the belt of the waist of your mind"

[b] Greek "clear-minded"

[c] Leviticus 11:44-45

[d] Or "recognize/perceive/acknowledge"

[e] CT omits "through the Spirit"

[f] CT reads "from the heart"

[g] CT reads "living and abiding Word of God" instead of "the word of God which lives and remains forever"

[h] Isaias (Isaiah) 40:6-8. NT agrees with LXX against MT.

[i] TR and MT omit "in [your] salvation"

only to the good and kind, but also to the wicked. 19Truly, it is worthy of
praise if someone endures pain and suffers unjustly because of conscience
toward God. 20But what glory is there if when you sin, you patiently
endure a beating? However, if you patiently endure suffering when you do
good, this is worthy of praise with God. 21You were called to this, because
Christ also suffered for us, leaving you[a] an example so that you should
follow in his steps. 22Yet he did not sin, "neither was deceit found in his
mouth"[b] 23and when he was cursed, he did not curse back. When he
suffered, he did not threaten, but committed himself to the one who judges
righteously. 24In his body, he bore in himself our sins on the tree, so that
having died to sins, we might live to righteousness; and "by his wounds[c]
you were healed."[d] 25Indeed, you were going astray like sheep, but now, you
have returned to the shepherd and overseer[e] of your souls.

Instructions for wives and husbands

3 In the same way, wives, be in subjection to your own husbands. This
way, even if they do not obey the word, they will be won by the
behavior of their wives without a word, 2seeing your pure and reverent
attitude. 3Your beauty should not only consist in external ornaments and
hairstyles, golden jewelry, or fine clothing. 4Instead, let it be in the
hidden person of the heart, in the incorruptible adornment of a gentle and
quiet spirit, which is very precious in the sight of God. 5This is how the
holy women of the past hoped in God and also adorned themselves. They
were submissive to their own husbands, 6as Sarah obeyed Abraham,
calling him "lord." You are now her children if you do what is good and
do not give in to fear.

7In the same way, you husbands should live with your wives according to
knowledge, giving them honor as to the weaker vessel and also as joint-
heirs of the grace of life. This way, your prayers will not be hindered.

Imitators of what is good—Do not fear

8Finally, all [of you] be like-minded, compassionate, loving as brethren,
tenderhearted, polite, 9not giving back evil for evil or insult for insult.
Instead, give back blessing, knowing that you are called to do this, so that
you [yourselves] may inherit a blessing. 10Indeed:

> *Whoever would love life and see good days,*
> *should keep his tongue from evil,*

---

[a] TR "us" instead of "you"

[b] Isaias (Isaiah) 53:9. NT agrees with LXX against MT.

[c] Or "stripes"

[d] Isaias (Isaiah) 53:5

[e] Greek ἐπίσκοπον

from sin. [2]Thus you should no longer live the rest of your time in the flesh for human lusts but to do God's will. [3]Truly, you[a] have spent enough of your past lifetime fulfilling the will of [non-believing] Gentiles.[b] We used to live in indecency, lusts, excess drinking, orgies, riotous behavior, and abominable idolatries. [4]They think it is strange that you no longer run with them into the same abusive lifestyle, and they speak evil of you. [5]However, they will give an account to him who is ready to judge the living and the dead! [6]For this reason, the Good News was preached even to the dead,[c] so that they might in the flesh undergo the judgment that faces all human beings, but [then] live in the spirit as to God.[d]

[7]The end of all things is near! Therefore, be clear-minded, self-controlled, and sober in prayer. [8]And above all things, be committed to your mutual love because love will cover a multitude of sins. [9]Be hospitable to one another, without grumbling. [10]As each has received a gift, use it to serve each other, as good stewards of the grace of God in its various forms. [11]If anyone speaks, let it be as the very words of God. If anyone serves, let it be with the strength that God supplies, so that in all things, God may be glorified through Jesus Christ, to whom belong the glory and the dominion unto ages of ages. Amen.

A fiery trial

[12]Beloved, do not be astonished at the fiery trial which has come upon you and that is testing you. It is not as if something strange were happening to you. [13]But because you are partakers of Christ's sufferings, rejoice, so that at the revelation of his glory you also may rejoice with exceeding joy. [14]If you are insulted for the Name of Christ, you are blessed because the divine Spirit of glory and power[e] is resting upon you. <On their part, Christ[f] is blasphemed, but on your part he is glorified.>[g] [15]However, let none of you suffer as a murderer, a thief, an evil doer, or a meddler in other people's matters. [16]Still, if one of you suffers for being a Christian, there is no reason to be ashamed but {instead let such a one} glorify God in this matter.[h] [17]For the time has come for judgment to begin with the household of God. If it begins first with us, what will happen to those who do not obey the Good News of God?

---

[a] Other manuscripts read "we" instead of "you"

[b] Or "nations"

[c] It is unclear whether these are physically or spiritually dead individuals.

[d] Or more literally "live as God does in spirit" where spirit/*pnevma* seems to be used as a reference to the spiritual realm

[e] Most other manuscripts omit "and power"

[f] Greek "he"

[g] CT omits the second part of verse 14

[h] CT reads "name" instead of "matter"



The Prophets Enoch and Elias (Elijah)
17th century
Historic Museum in Sanok, Poland

2 PETER
(ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ Β)

1 Simeon[a] Peter, a bondservant and apostle of Jesus Christ, to those
who have obtained a precious faith like ours, with us, in the
righteousness of our God and Savior[b] Jesus Christ: 2May grace and peace
be multiplied to you in the knowledge of God and of Jesus our Lord.

Precious and tremendous promises

3His divine power has granted us all that we need to live in godliness,
through the knowledge of him who called us by glory and virtue. 4Through
these things, he has granted to us his precious and tremendous promises,
so that having escaped from the corruption that is in the world by lust, you
may become partakers of the divine nature.

5For this very reason, do your utmost to add to your faith goodness; and to
goodness, knowledge. 6To knowledge, add self-control; and to self-control,
perseverance; and to perseverance, godliness; 7and to godliness add
brotherly affection; and to brotherly affection, love. 8Truly, if these things
are yours and overflow, they will prevent you from being idle or unfruitful
in the knowledge of our Lord Jesus Christ. 9But those who lack these
things are blind; they only see what is near and they have forgotten the
cleansing from their old sins. 10Therefore, brethren, do all that you can to
make your calling and election assured.[c] For if you do these things, you will
never stumble. 11Thus, you will be richly granted the entrance into the
eternal Kingdom of our Lord and Savior Jesus Christ.

Peter's reminder

12Therefore, I will not be negligent to remind you of these things although
you ⸢already⸣ know them and are established in the truth which you now
have. 13I think it right, as long as I am in this tent,[d] to stir you up by
reminding you ⸢of these things⸣. 14I know that I shall lay aside my tent
very quickly, even as our Lord Jesus Christ made clear to me. 15And so, I
will make every effort ⸢to ensure⸣ that you will always be able to

---

[a] Some manuscripts read "Simon"

[b] Or "of our God and [of the] Savior Jesus Christ" which agrees with the similar structure of 1:2. See also note on Titus 2:13.

[c] Greek βεβαίαν—see Appendix B and *Bishop, Eucharist, Church* (Zizioulas) for a discussion of how this word is used by St. Ignatius of Antioch to point to the 'valid' (assured/*bebeia*) Eucharist as the one celebrated by the bishop or under his authority.

[d] That is, the body

no respect for ⸢angelic⸣ authority.[a] Daring and self-willed, they are not
afraid to speak evil of the glorious ones,[b] [11]whereas angels, although
greater in might and power, do not bring a slanderous judgment against
them before the Lord. [12]But these people act as natural irrational creatures
⸢that are meant⸣ to be taken and destroyed. They speak evil in matters
about which they are ignorant and in their attempt to destroy they will
surely be destroyed, [13]receiving the wages of unrighteousness. These are
people who consider it pleasurable to revel in the daytime. They are spots
and blemishes, amusing themselves in their deceit while they {celebrate the
agape} feast[c] with you. [14]Their eyes are full of adultery and they cannot
break away from sin. They entice unstable souls, having a heart trained in
greed, and they are children of cursing. [15]They have forsaken the right way
and have gone astray by following the path of Balaam the son of Bosor[d]
who loved being paid for doing evil. [16]But he was rebuked for his own
disobedience: a donkey (with no voice) spoke with a human voice and
stopped the madness of the prophet. [17]These people are wells without
water, clouds driven by a storm, for whom the gloom of darkness has been
reserved forever. [18]With their high-sounding but empty talk, they entice
those who were indeed escaping (from those who live in error in the lusts
of the flesh) by ⸢promoting⸣ licentiousness. [19]They promise them freedom
while they themselves are slaves of corruption; for whoever is overcome by
something is brought into slavery by what has overcome him.

[20]If, after they have escaped the defilement of the world through the
knowledge of the Lord and Savior Jesus Christ, they are again entangled in
it and overcome ⸢by it⸣, their last state has become worse than the first!
[21]It would be better for them not to have known the way of righteousness,
rather than, after knowing it, to turn from the holy commandment
delivered to them.[e] [22]But it has happened to them according to the true
proverb, “The dog returns to his own vomit”[f] and “the swine that had been
washed ⸢has returned⸣ to wallowing in the mire.”

The Lord is not slow

3 This is now, beloved, the second letter that I have written to you and
in both of them, I stir up your sincere mind by reminding you [2]that
you should remember the words which were spoken before by the holy
prophets and the commandment of the Lord and Savior ⸢given⸣ through

---

[a] Compare Revelation 2:12-26

[b] Or “dignitaries,” an obscure text which could be a reference to fallen angels or to sinful Church dignitaries (see also Jude 8-9; Revelation 2:1)

[c] Compare Jude 12

[d] CT reads “Beor”

[e] Compare Matthew 26:24

[f] Proverbs 26:11

1 JOHN
(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Α)

The Word of life

1 What was from the beginning, what we have heard, what we have
seen with our eyes, what we looked at and what our hands touched,
[this is our message] concerning the word of life. 2The Life[a] was revealed
and we have seen, and testify, and proclaim to you the eternal life, which
was with the Father and which was revealed to us. 3What we have seen
and heard, this is what we proclaim to you, so that you also may have
communion[b] with us. Truly, our communion is with the Father and with
his Son Jesus Christ. 4We write these things to you so that our joy may
be fulfilled!

God is light

5This is the message which we have heard from him and which we now
announce to you: that God is light, and in him there is no darkness at all.
6If we say that we have communion with him and yet walk in the darkness,
we lie—we do not practice the truth.

The blood of Christ cleanses us from all sin

7But if we walk in the light as he is in the light, then we do have
communion with one another and the blood of his Son Jesus Christ cleanses
us from all sin. 8If we say that we have no sin, we deceive ourselves and the
truth is not in us. 9If we confess our sins, he is faithful and righteous so that
he will forgive us our sins and cleanse us from all unrighteousness. 10If we
say that we have not sinned, we make him a liar and his word is not in us.

---

2 My little children, I write these things to you so that you may not
commit sin. But if someone does commit a sin, we have an advocate[c]
with the Father, Jesus Christ, the righteous. 2He is the atoning sacrifice for
our sins, and not only for ours but also for the whole world.

---

[a] Capitalization is arbitrary but called for by John's emphasis on Christ as (our) true Life. Compare Acts 5:20.

[b] Greek κοινωνίαν (could also be translated: fellowship)

[c] Greek παράκλητον (*parakleton*): Counselor, Helper, Intercessor, and Comforter (see John 14:16 where the EOB uses Counselor).

passing away with its lusts, but the one who does the will of God remains forever.

The Antichrist—Many antichrists

18Children, this is the last hour! As you have heard, the Antichrist is
coming and even now many antichrists have arisen. This is how we know
that it is the final hour. 19They went out from us, but they did not belong to
us! If they had belonged to us, they would have continued with us. But [in
fact] they left, so that it might be revealed that none of them belonged to
us! 20You have an anointing from the Holy One[a] and you perceive all
things.[b] 21I have not written to you because you do not perceive the truth,
but because you perceive it, and because no lie is of the truth. 22Who is the
liar? Is it not anyone who denies that Jesus is the Christ?[c] This is the
Antichrist: the one who denies the Father and the Son. 23Whoever denies
the Son does not have the Father.[d]

The anointing remains

24Therefore, what you have heard since the beginning should remain in
you. If what you have heard since the beginning remains in you, you also
will remain in the Son and in the Father. 25This is the promise which he
promised us: eternal life. 26I have written to you these things concerning
those who would lead you astray. 27As for you, the anointing which you
received from him remains in you, and you do not need anyone to teach
you. But as the same anointing teaches you about all things, [his
anointing] is true, not a lie. You will remain in him, just as the anointing
has taught you. 28Now, little children, remain in him so that when he[e]
appears, we may have boldness and not be ashamed before him when he
comes. 29If you understand that he is righteous, you also understand that
everyone who practices righteousness is born of him.

God's children—We will be like him

3 Behold, how great a love the Father has bestowed upon us, that we
should be called God's children![f] For this reason, the world does not
understand[g] us, because it did not understand him. 2Beloved, we are already
God's children, but what we will be is not yet revealed. But when he is

---

[a] Either a reference to Christ or to God the Father

[b] Or, "know what is true." Or, "know all things (TR/MT)," "you all know" (CT)

[c] Or "Anointed"

[d] TR and CT add "but whoever confesses the Son also has the Father"

[e] Almost certainly a reference to Christ

[f] CT adds "and [so] we are"

[g] Or "recognize/acknowledge"

Jesus Christ, and that we should love one another, even as he commanded.
24All who obey his commandments remain in him, and he remains in them.
By this, we know that he remains in us, by the Spirit that he has given us.

Spiritual discernment

4 Beloved, do not believe every spirit, but test the spirits to determine
whether they are from God, because many false prophets have gone
out into the world. 2This is how you can discern the Spirit[a] of God: every
spirit who confesses that Jesus Christ has come in the flesh is from God.
3But every spirit who does not confess Jesus Christ as having come in the
flesh[b] is not from God, and this is the spirit of the Antichrist which you
have heard is coming, and is already in the world. 4You are of God, dear
children and you have overcome these people[c] because the one who is in
you is greater than the one who is in the world. 5They are of the world.
Therefore, they speak according to [the spirit of] the world, and the world
listens to them. 6We are of God. Whoever knows God listens to us.
Whoever is not of God does not listen to us. By this we can discern the
spirit of truth and the spirit of error.

God is love—No fear in love

7Beloved, let us love one another, because love is from God. Everyone who
loves is born of God and knows God. 8Whoever does not love does not
know God, for God is love. 9This is how God's love was revealed in us: that
God sent his uniquely-begotten[d] Son into the world so that we might live
through him. 10In this is love: not that we loved God, but that he loved us
and sent his Son as the atoning sacrifice for our sins. 11Beloved, if God
loved us in this way, we also should love one another. 12No one has seen
God at any time, but if we love one another, God remains in us, and his
love has reached completion in us.

13By this, we know that we remain in God[e] and he in us, because he has given
us [a share] of his Spirit. 14We have seen and testify that the Father has sent
the Son, the Savior of the world. 15God remains in those who confess that
Jesus is the Son of God, and they remain in God. 16We have known and
believed in the love which God has for us: God is love, and whoever remains
in love remains in God, and God in him. 17In this, love has been made perfect
among us, so that we may have boldness in the day of judgment, because in
this world, we are just as he is. 18There is no fear in love, but perfect love
casts out fear, because fear is connected with punishment. But the one who

---

[a] Or "divine spirit"

[b] CT omits "as having come in the flesh"

[c] Greek "them"

[d] See note for John 1:14 and Appendix C

[e] Greek "him"

Sin that leads to death—Last warning

16If you[a] see one of the brethren committing a sin that does not leads to
death, you should intercede in prayer and God will give life to those
brethren whose sin does not lead to death. But there is a {type[b] of} sin that
leads to death, and I do not say that you should make a request in this case.
17All unrighteousness is sin, yet there is a {type of} sin which does not lead
to death. 18We know that whoever is born of God does not practice sin;
whoever has been born of God is protected {by God}, and the evil one does
not take hold of such a one. 19We know that we are of God and that the
whole world lies in the power of the evil one. 20We know that the Son of
God has come, and he has given us understanding so that we may know
him who is true. Indeed, we are in him who is true, in his Son Jesus Christ.
This is the true God, and eternal life.[c]

21Dear children, keep yourselves from idols! Amen.

[a] Greek "whoever/anyone"

[b] Or "level of"

[c] Compare John 17:3—throughout John's writings, the true God and Father is absolutely inseparable from Jesus Christ, so much that 'true God' includes both, culminating in Thomas' confession in John 20:28 ("My Lord and my God!")

3 JOHN
(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Γ)

The presbyter, to Gaius the beloved, whom I love in truth.

[2]Beloved, I pray that you may flourish in all things and be healthy, even as
your soul is flourishing. [3]I rejoiced greatly when ⸢some of the⸣ brethren
came and testified about your truth, even as you walk in truth. [4]I have no
greater joy than this: to hear that my children are walking in truth.

[5]Beloved, you do a faithful work in all that you accomplish for those who
are brethren and strangers. [6]They have borne witness to your love before
the Church. You will do well to send them forward on their journey in a
manner that God would approve, [7]because it is for the sake of the Name
that they went out, taking nothing from the Gentiles. [8]For this reason, we
should receive such ⸢brethren⸣, so that we may be fellow workers for the
truth.

[9]I wrote to the Church, but Diotrephes, who loves to be first among them,
does not accept what we say. [10]Therefore, if I come, I will call attention to
his deeds and how he unjustly accuses us with wicked words. Not satisfied
with that, he refuses to welcome the brethren. He also stops those who
would do so and throws them out of the Church! [11]Beloved, do not imitate
what is evil, but what is good. Whoever does good is of God; whoever does
evil has not seen God.[a]

[12]As for Demetrius, he has a good testimony from everyone and of the
truth itself; yes, we also testify, and you know that our testimony is true.[b]

[13]I had many things to write to you, but I am unwilling to write to you
with ink and pen. [14]Instead, I hope to see you soon and we will speak face
to face. Peace be to you! The friends greet you. Greet the friends by name.

---

[a] "The glory of God is the living man, and the life of man is the vision of God" (Irenaeus, *Against the heresies*, 4,20,7).

[b] Compare John 21:24

the error of Balaam for the sake of money, and they have perished in Korah's rebellion. [12]These people are like hidden and rocky reefs in your agape meals, when they feast with you. They are shepherds who feed themselves without fear, clouds without water carried along by winds, autumn trees without fruit, twice dead, uprooted. [13]They are wild waves of the sea, foaming out their own shame; wandering stars, for whom the gloom of darkness has been reserved unto the age.[a] [14]About these people, Enoch, the seventh from Adam, also prophesied, saying:[b]

Behold, the Lord is coming with ten thousands of his holy ones,
[15]*to execute judgment on all,*
and to convict all the ungodly among them[c] *of all their works of ungodliness*
which they have done in an ungodly way,
and of all the hard things which ungodly sinners have spoken against him.

[16]These ⸢people⸣ are grumblers and complainers who pursue their ⸢own⸣ lusts, and their mouth speaks proud things. ⸢They only⸣ show respect to people in order to gain an advantage.

Recalling the apostolic teachings

[17]As for you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ. [18]They said to you that "in the last time there will be mockers, walking after their own ungodly lusts." [19]These ⸢scoffers⸣ are the ones who cause divisions, because they are sensual and deprived of the Spirit. [20]But you, beloved, keep building yourselves up in your most holy faith, praying in the Holy Spirit. [21]Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ ⸢that leads⸣ to eternal life. [22]Have compassion on some of them, ⸢but⸣ make a distinction.[d] [23]You can save some of them, snatching them out of the fire with fear,[e] yet hating even the clothing stained by what is carnal.

[24]Now to him who is able to keep them[f] from stumbling and to present ⸢them⸣ blameless before the presence of his glory in great joy, [25]to God our Savior who alone is wise,[g] be glory and majesty, dominion and power, both now and to all ages. Amen.

---

[a] Here, the Greek usually means "forever" or perhaps implies the idea of "for an age"

[b] This is a quote from 1 Enoch 1:9

[c] CT omits "among them"

[d] CT reads "[who are] doubting" instead of "making a distinction"

[e] CT omits "with fear" and after "fire" adds "but on some be having mercy with fear"

[f] Other manuscripts read "you" instead of "them"

[g] CT reads "to [the] only God our Savior, through Jesus Christ our Lord"

INTRODUCTION TO THE REVELATION OF JOHN

AUTHORSHIP AND DATE

Unlike the gospel, the book of Revelation or Apocalypse mentions the name of its author, "John" (1:1,4,9; 22:8). However, the exact identity of this 'John' was unspecified, leading to occasional speculations that the author was another John (i.e. "the presbyter John") but not the apostle and beloved disciple. Already in the mid-third century, St. Dionysius of Alexandria could write:

> Some before us have set aside and rejected the book altogether, criticizing it chapter by chapter, pronouncing it without sense or argument, and maintaining that the title is fraudulent. They say that it is not the work of John or a revelation, because it is covered thickly and densely by a veil of obscurity. [They affirm that its author is Cerinthus, who, desiring a reputable authority for his fiction, prefixed the name...] However, I could not venture to reject the book, as many brethren hold it in high esteem. But I suppose that it is beyond my comprehension, and that there is a certain concealed and more wonderful meaning in every part. Indeed, if I do not understand, I suspect that a deeper sense lies beneath the words. I do not measure and judge them by my own reason... I do not reject what I cannot comprehend, but rather wonder because I do not understand it.
>
> Therefore that the author was called John, and that this book is the work of one John, I do not deny. And I agree also that it is the work of a holy and inspired man. But I cannot readily admit that he was the apostle, the son of Zebedee, the brother of James, by whom the Gospel of John and the Catholic Epistle were written. For I judge from the character of both and the forms of expression, as well as the entire execution of the book, that it is not his. For the evangelist nowhere gives his name, or proclaims himself, either in the Gospel or Epistle… In fact, he did not say, as often in the Gospel, that he was the beloved disciple of the Lord, or the one who lay on his breast, or the brother of James, or the eyewitness and hearer of the Lord. Certainly he would have spoken of these things if he had wished to reveal himself plainly. However, he says none of them; but speaks of himself as our brother and companion, and a witness of Jesus, and blessed because he had seen and heard the revelations. So, I am of the opinion that there were many with the same name as the apostle John, who, on account of their love for him, and because they admired and emulated him, and desired to be loved by the Lord as he was, took to themselves the same surname, as many of the children of the faithful are called Paul or Peter. For example, there is also another John, surnamed Mark, mentioned in the Acts of the Apostles... But that it is he who wrote this, I would not say... I think that he

Revelation while he was exiled to the island of Patmos during the reign of Emperor Domitian, between A.D. 91 and 96." However, this statement, which is quite typical, only reflects the view of one stream of tradition on this matter. A more complete review of the data reveals four different opinions for the redaction of Revelation.

Saint Epiphanius of Salamis (†403) wrote that "John prophesied in the time of Claudius (41-54). This view was adopted by two sixth century Western commentators (Apringius and Beatus of Liebana) who explain that this view was what "ancient ecclesiastical *relatores* have taught." We should also mention the testimony of Philip Sidetes, a deacon ordained by St. John Chrysostom who wrote, citing Papias, that John of Zebedee had died quite early (in context before 58 AD) at the hands of the Jews.

The second position can be called "Early Date" and places the redaction of Revelation during the reign of Nero (54-68). This tradition is supported by ancient Syriac sources and adopted by St. Theophilact of Ochrid who wrote that John was on Patmos "thirty-two years after the Ascension of Christ into heaven."

The third and most commonly adopted view is that Revelation was composed during the reign of Domitian (51-96). However, a closer examination of the sources reveals that Irenaeus' writings are ambiguous and that Victorinus has in mind the publication (not necessarily the original writing) of Revelation under Domitian.

Finally, a few commentators such as St. Dorotheus of Antioch have suggested that John was exiled under Trajan (98-117) which would be considered the "Very Late" position.

The position taken in the EOB is that Revelation may have been written down in Hebrew or Aramaic at a very early date (41-60) and then widely published in Greek at a later time, close to the end of the first century. This approach has a significant impact on how one interprets the prophetic visions, notably the identity of Babylon the Great.

THEME(S)

Revelation is a fitting conclusion to the inspired Holy Scriptures. Genesis is recapitulated and fulfilled: it is a vision and celebration of the return to paradise and of the cosmic victory of true and heavenly wisdom manifested in the Word of God as Wisdom, Word, and Power of God, but also in the Woman clothed with the sun or in the Tree of life that brings healing, not death.

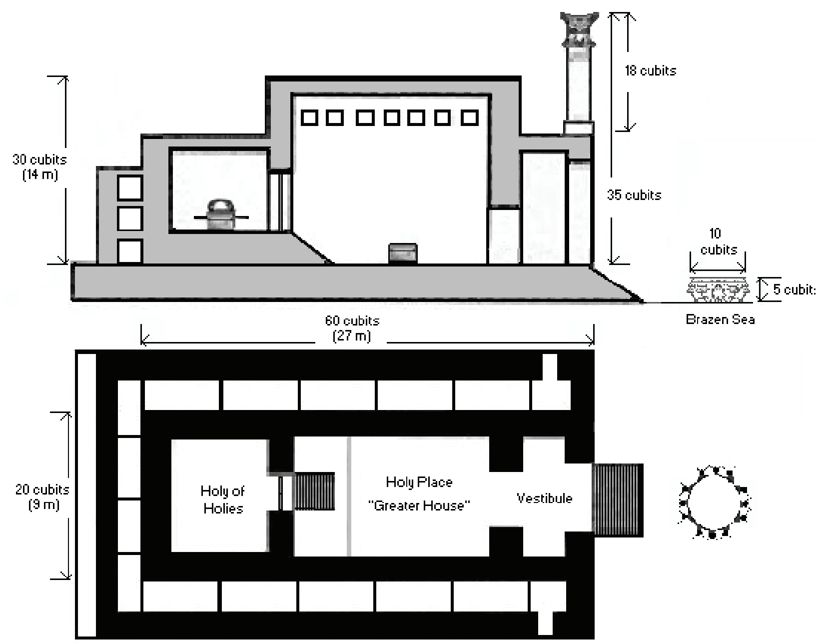
The visions vividly illustrate the opposition between what is divine and true, and what is demonic and counterfeit: Christ vs. Satan or antichrist,

- **Idealists** view it as symbolic pictures of such timeless truths as the victory of good over evil.

Obviously, these approaches can also be complementary and help provide a polyvalent interpretation of the various symbols used in the book.

In the paradigm of high priestly temple worship which is essential to understand the book, the key is that:

> Beyond the veil, the hidden place, was eternity in the midst of the creation, and the veil itself was believed to be a great screen on which history could be seen.[a]



Another view of the Temple.

The great Jewish scholar Philo also understood this apocalyptic perspective. In his *Questions on Exodus*, he explained that "the veil was the boundary between the visible and invisible creation, that the world beyond the veil was unchanging and without transient events, but that the visible,

---

[a] Margaret Barker—*The Great High Priest*, pp. 212-213

embraced in Rome and Alexandria. On biblical grounds, the binding of Satan is connected with the ministry of Christ (Luke 10:18; 11:21-22) and Matthew 12:28 associates the Lord's exorcisms as evidence that the Kingdom of God had "come upon them." Also, Luke 17:20-21 indicates that the coming of the Kingdom of God cannot be observed, and that it is "within you" (cf. Colossians 1:13, John 18:38-39). In 381, the Council of Constantinople relied on Luke 1:33 to affirm that the Lord's kingdom would not be limited in time but that it would have "no end."

Taking into account the fact that Revelation is highly symbolic, especially in its use of numbers, Orthodox interpreters take into account such texts as 1 Chronicles 16:15 and Psalm 50:10 to see in the image of a thousand years a metaphor of fullness. Hence, the first resurrection can be connected with our spiritual death and resurrection in Christ (Romans 6:3-6; Ephesians 2:1, 4-7) which is our entrance into the Kingdom by "water and spirit" (John 3:5). Likewise, the theme of a New Creation and God's dwelling with his people (Revelation 20-21) can be connected with the incarnation of the Word and the new life brought about by baptism (2 Corinthians 5:17; Galatians 6:15; comparison between Genesis 1 and the accounts of the Lord's baptism).

BABYLON THE GREAT

Unlike most annotated versions, the EOB footnotes lean toward the view that Babylon of Great is in fact apostate Jerusalem, not Rome. One reason for the traditional identification of Babylon with Rome may be the adoption of a post-70 date for Revelation's redaction together with the influence of Tertullian and Irenaeus. Irenaeus does not give an explicit identification but his disciple Hippolytus certainly did.

On the other hand, there is substantial Scriptural data that points to the identification of Babylon with Jerusalem, and this view has been supported by a large number of scholars and commentators, from Scott Hahn to Margaret Barker.

Among the elements being considered is the fact that in Revelation 11:8, the "great city" is the place where the Lord was crucified, i.e. Jerusalem. The same expression is applied to Babylon in 17:18 and throughout chapter 18. In 18:24, the description "in her was found the blood of prophets and of saints" applies much better to Jerusalem than to Rome, echoing Luke 13:34.

It should also be noted that Babylon "rules over the kings of the earth," an expression which seems to fulfill Deuteronomy 15:6; "you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you." Considering the importance of economic themes throughout Scriptures including Revelation (Jubilees, loans), it is

> these publicly declared that the signal foreshowed the desolation that was coming upon them.
>
> Besides these, a few days after that feast, a certain prodigious and incredible phenomenon appeared: I suppose the account would seem to be a fable, were it not related by those that saw it; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities.
>
> Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us leave this place!"

Finally, the Jewish Talmud also witnesses to the remarkable phenomena that occurred in the Temple during the Yom Kippur service… There was a strip of scarlet-dyed wool tied to the head of the scapegoat which would turn white in the presence of the large crowd gathered at the Temple on the Day of Atonement. The Jewish people perceived this miraculous transformation as a heavenly sign that their sins were forgiven. The Talmud relates, however, that 40 years before the destruction of the second Temple the scarlet colored strip of wool did not turn white:

> The Rabbis taught that forty years prior to the destruction of the Temple the lot did not come up in the [high priest's] right hand nor did the tongue of scarlet wool become white…[a]

These little known records are also useful to approach the visions of Revelation—which may be visions of Christ himself subsequently revealed to John—with the right balance of symbolism and historicity.

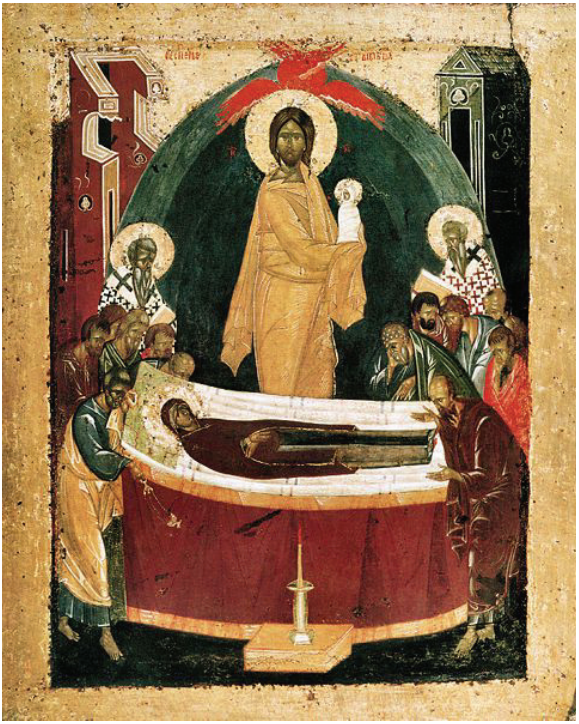
MYSTICAL PATTERNS

In Revelation as in the Gospel of John, the patterns of the Old Testament are continued and fulfilled. As in the days of Moses, God's people are called out from Egypt,[b] a place of false worship and spiritual deception. Revelation makes this parallelism unmistakable but using the symbolism of the plagues (which closely resemble the Ten Plagues) and with this clue:

> The great city which spiritually is called Sodom and Egypt, where also our Lord was crucified… (11:8)

[a] *Tractate Yoma*, 39b

[b] Hosea 11:1



Dormition of the Theotokos (Feast: August 15)

By Theophan the Greek, 1392

REVELATION
(ΙΩΑΝΝΟΥ ΑΠΟΚΑΛΥΨΙΣ)

1 This is the Revelation of Jesus Christ, which God gave him to show to
his bondservants the things which must happen soon. He sent it and
made it known by his angel[a] to his bondservant, John, 2who testified about
everything that he saw: to the word of God and the testimony of Jesus Christ.

3Blessed is the one who reads the words of the prophecy and ⌈blessed are⌉
those who hear and observe[b] the things that are written in it, for the time is
at hand!

Letter to the seven Churches

4John, to the seven Churches that are in Asia ⌈Minor⌉: May grace and
peace be with you from God,[c] ⌈the one⌉ who is[d] and who was and who is to
come; and from the seven spirits[e] who are before his throne; 5and from
Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of
the kings of the earth. To him who loves us and washed us from our sins by
his blood, 6and made us to be a kingdom, priests[f] to his God and Father; to
him be the glory and the dominion unto the ages. Amen.

7Behold, he is coming with the clouds, and every eye will see him, including
those who pierced him. All the tribes of the earth will mourn over him. It
shall be so! Amen!

8"I am the Alpha and the Omega[g],[h]" says the Lord God,[i] "who is and who
was and who is to come, the Almighty."[j]

In the Spirit on the Lord's day—The vision of the son of man

9I John, your brother and partner with you in the oppression, and ⌈in the⌉
Kingdom, and ⌈in⌉ perseverance in Christ Jesus,[a] was on the island called

---

[a] Or "messenger" (here and wherever angel is mentioned)

[b] Or "keep"

[c] CT and TR read "from the one" instead of "from God"

[d] In Greek ὁ ὢν which can also mean "the Existing One" (God's name in Exodus 3:14) and which is placed in the halo in all the icons of Christ.

[e] Sometimes capitalized as "Spirits"

[f] TR reads "kings and priests"—Exodus 19:6; Isaias (Isaiah) 61:6

[g] Greek Ἐγώ ἐἰμι τὸ Α καὶ τὸ Ω

[h] TR adds "the Beginning and the End"

[i] TR omits "God"

[j] Greek ὁ παντοκράτωρ

perseverance you have endured much for my Name's sake; you have[a] not grown weary. 4Still, I have this against you, that you have left your first love. 5Remember therefore from where you have fallen, and repent and do the first works. Otherwise, I am coming to you swiftly[b] and I will remove your lampstand from its place, unless you repent. 6But you have this: that you hate the works of the Nicolaitans, which I also hate. 7Whoever has an ear should listen to what the Spirit is saying to the Churches. To the one who overcomes, I will grant the right to eat from the tree of life which is in the Paradise of my God."[c]

To Smyrna

8*To the angel of the Church in Smyrna write:*

The first and the last, who was dead and who has come to life, says these things:

9"I know your works,[d] your affliction, and your poverty (but you are rich). I know the blasphemy of those who say that they are Jews even though they are not; instead, they are a synagogue of Satan. 10Do not be afraid of what you are about to endure. Behold, the devil is about to throw some of you into prison so that you may be tested, and you will have oppression for ten days. Be faithful to the point of death and I will give you the crown of life. 11Whoever has an ear should listen to what the Spirit is saying to the Churches. The one who overcomes will not be harmed by the second death."

To Pergamum

12*To the angel of the Church in Pergamum write:*

He who has the sharp two-edged sword says these things:

13"I know your works[e] and where you live, which is where Satan's throne is located. You hold firmly to my Name and you have not denied my faith in the days that Antipas [was] my faithful witness,[f] who was killed among you, where Satan dwells. 14But I have a few things against you, because you have there some who hold the teaching of Balaam. He was one who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.[g] 15Likewise, you also

[a] Other manuscripts add "worked hard and"

[b] CT omits "swiftly"

[c] CT and TR read "God" instead of "my God"—Compare 2 Corinthians 12:1-4

[d] CT omits "works"

[e] CT omits "your works"

[f] Greek μάρτυς (also meaning martyr)

[g] Compare Acts 15:20

To Sardis

3 *And to the angel of the Church in Sardis write:*
He who has the seven Spirits[a] of God and the seven stars says these
things:

"I know your works, that you have the reputation of being alive when in
fact you are dead. [2]Wake up and strengthen the things which remain,
which were about to die,[b] for I have not found any of your works perfected
before my God.[c] [3]Remember, therefore, what you have received and heard.
Keep it and repent! But if you refuse to keep watch, I will come upon you as
a thief and you will not know what hour I will come upon you.
[4]Nevertheless, you have a few names in Sardis that have not defiled their
garments. They will walk with me in white ⸢garments⸣ because they are
worthy. [5]The one who overcomes will be vested in white garments and I
will not blot his name from the book of life. I will confess that person's
name before my Father and before his angels. [6]Whoever has an ear should
listen to what the Spirit is saying to the Churches."

To Philadelphia

[7] *To the angel of the Church in Philadelphia write:*

He who is holy, he who is true, he who has the key of David, who opens
and no one can shut, who shuts and no one opens, says these things:[d]

[8]"I know your works! Behold, I have set before you an open door, which no
one can shut! I know that you have a little power, that you have kept my
word and you have not denied my Name. [9]Behold, ⸢consider⸣ those of the
synagogue of Satan, who say they are Jews and they are not, but lie.
Behold, I will make them come and express adoration[e] before your feet and
they will know that I have loved you. [10]Because you have kept my
command to endure, I also will keep you from the hour of testing which is
about to come on the whole world, to test those who dwell on the earth. [11]I
am coming quickly! Hold firmly to what you have, so that no one may take
your crown. [12]The one who overcomes, I will make a pillar in the sanctuary
of my God, from which he shall never be removed. On such a person I will
write the Name of my God, the name of the city of my God which is the
new Jerusalem coming down out of heaven from my God, and ⸢I will

---

[a] Or "spirits"

[b] PT agrees with TR. Some manuscripts (MT) read "which you were about to throw away" while CT reads "which were about to die"

[c] TR reads "God" instead of "my God"

[d] Compare Isaias (Isaiah) 22:22

[e] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

there were four living creatures full of eyes on all sides. 7The first creature was like a lion, the second creature like a calf, the third creature had a human face, and the fourth creature was like a flying eagle. 8Each one of the four living creatures had six wings, full of eyes around and within. They have no rest day and night, saying:

"Holy, holy, holy is the Lord God, the Almighty,
who was and who is and who is to come!"

9When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives unto ages of ages, 10the twenty-four presbyters will fall down before him who sits on the throne and they will express adoration to[a] him who lives unto ages of ages. They will cast their crowns before the throne, saying:

11 *"Worthy are you, our Lord and God, the holy one,*[b]
to receive the glory, the honor, and the power,
for you created all things,
and because of your will[c] *they existed, and were created!"*

The scroll and the Lamb

5 In the right hand of the one who sat on the throne, I saw a scroll written inside and outside, sealed shut with seven seals. 2Then I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" 3But no one in heaven, or on earth, or under the earth, was able to open the scroll or to look in it. 4And so I wept much, because no one was found worthy to open the scroll or to look in it. 5One of the presbyters said to me:

"Do not weep! Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome; he who opens the book and its seven seals."

6I saw in the center of the throne and of the four living creatures, and in the midst of the presbyters, a Lamb standing, as though it had been slain. He had seven horns and seven eyes,[d] which are the seven Spirits[e] of God sent out into all the earth. 7Then the Lamb[f] came and took the scroll from the right hand of the one who sat on the throne. 8When he had taken the scroll, the four living creatures and the twenty-four presbyters fell down

[a] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)
[b] Other manuscripts omit "and God, the Holy One,"
[c] Or "desire"
[d] Compare Zechariah 4:10
[e] Or "spirits"
[f] Greek "he"

behold, there was a white horse, and its rider had a bow. A crown was
given to him, and he came forth to conquer and intent on conquering.

3When the Lamb[a] opened the second seal, I heard the second living
creature say, "Come!" 4Then another horse came out, a fiery red one. To its
rider was given power to take peace from the earth, so that people should
kill each other, and a great sword was given to him.

5When the Lamb[b] opened the third seal, I heard the third living creature
saying, "Come and see!" And behold, there was a black horse, and its rider
had a balance in his hand. 6I heard something like a voice in the midst of
the four living creatures saying, "A quart of wheat for a day's wage[c] and
three quarts of barley for a day's wage! Do not damage the oil and the
wine!"

7When the Lamb[d] opened the fourth seal, I heard the voice of the fourth
living creature say, "Come!" 8And I looked, and behold, a pale horse, and
the name of its rider was Death,[e] and Hades followed with him. He[f] was
given authority over one fourth of the earth, to kill with the sword, with
famine, with death, and by the wild animals of the earth.

9When the Lamb[g] opened the fifth seal, I saw under the altar the souls of
those who had been killed for the sake of the word[h] of God and for the
testimony of the Lamb they had kept. 10They cried with a loud voice,
saying, "How long, holy and true Master, until you judge and avenge our
blood on those who dwell on the earth?" 11A long white robe was given to
them. They were told to rest for a little while longer, until the number of
their fellow bondservants and brethren (who would also be killed as they
were) should be fulfilled.

12When the Lamb[i] opened the sixth seal,[j] I saw that there was a great
earthquake. The sun became black as a coarse sackcloth, and the whole[k]
moon became as blood. 13The stars of the sky fell to the earth, like a fig tree
dropping its unripe figs when it is shaken by a great wind. 14The sky was
removed like a scroll when it is rolled up. Every mountain and island was

---

[a] Greek "he"

[b] Greek "he"

[c] Literally "denarius" (twice in this verse)

[d] Greek "he"

[e] Greek Θάνατος

[f] Other manuscripts read "They"

[g] Greek "he"

[h] Or "Word"

[i] Greek "he"

[j] TR adds "behold"

[k] TR omits "whole"

The great multitude[a]

9After these things I looked, and behold, there was a great multitude which
no one could number, out of every nation and of all tribes, peoples, and
languages, standing before the throne and before the Lamb, dressed in
white robes and holding palm branches in their hands. 10They cry with a
loud voice, saying:

> *"Salvation [belongs] to our God who sits on the throne and to the Lamb!"*

11All the angels were standing around the throne, along with the
presbyters and the four living creatures. They fell on their faces before his
throne and expressed adoration to[b] God, 12saying:

> *"Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God unto ages of ages! Amen."*

13Then one of the presbyters spoke and asked me, "Who are these who are
arrayed in the white robes, and where did they come from?" 14I told him,
"My lord, you know!"[c]

He said to me, "These are the ones who have come out of the great
tribulation. They have washed their robes and made them white in the
blood of the Lamb. 15Therefore, they are before the throne of God and they
offer divine service[d] to him day and night in his sanctuary. He who sits on
the throne will tabernacle[e] with them. 16They will never be hungry or
thirsty anymore. Neither heat nor sun will ever scorch them, 17for the
Lamb who is in the midst of the throne is their shepherd and leads them to
the springs of the waters of life,[f] and God will wipe away every tear from
their eyes."

The seven trumpets—The golden censer

8 When the Lamb opened the seventh seal, there was silence in heaven
for about half an hour. 2I saw the seven angels who stand before God[g]
and seven trumpets were given to them. 3Another angel came and stood at

---

[a] It is possible or even likely that the great multitude of 'true Israelites' or 'spiritual Israel' is the same as the 144,000. This great multitude of true worshipers (from all nations, therefore including Gentiles) is observing the feast of the tabernables in God's sanctuary as a priestly people. Compare Revelation 2:9; 3:9; John 4:23; Galatians 6:16

[b] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[c] TR omits "My" in which case one could translate "Sir, you know!"

[d] Greek λατρεύουσιν (in the NT, all λατρ- forms refer to God exclusively, in the sense of 'offering a service to God')

[e] Or "will live/dwell/set his tent" (probably a reference to the feast of the tabernacles which is alluded to in verses 9-10)

[f] TR reads "springs of living water"

[g] Compare Luke 1:19

from a burning furnace. The sun and the air were darkened because of the
smoke from the pit. 3Then out of the smoke, locusts came forth on the earth
and power was given to them, as the scorpions of the earth have power.
4They were told not to hurt the grass of the earth, or anything green or
any tree, but only those people who do not have God's seal on their
foreheads. 5They were given power not to kill them but to torment them
for five months. Their torment was like the torment of a scorpion, when it
strikes a person. 6In those days, people will seek death and will not find it.
They will desire to die, but death will flee from them. 7The locusts had the
appearance of horses prepared for war. On their heads were crowns of
something like gold, and their faces were like human faces. 8They had hair
like women's hair and their teeth were like those of lions. 9They had
breastplates, like breastplates of iron. The sound of their wings was like the
sound of chariots, or of many horses rushing to war. 10They have tails and
stings like those of scorpions. In their tails, they have power to harm men
for five months. 11They have over them as [their] king the angel of the
abyss. His name in Hebrew is "Abaddon,"[a] but in Greek, he has the name
"Apollyon."[b] 12The first disaster[c] is past. Behold, there are still two woes
coming after this.

The sixth trumpet

13The sixth angel sounded. I heard a voice from the four horns of the
golden altar which is before God, 14saying to the sixth angel who had the
trumpet, "Release the four angels who are bound at the great river
Euphrates!"

15Then the four angels who had been prepared for that hour and day and
month and year were released so that they might kill one third of mankind.
16The number of the armies of the horses[d] was two[e] hundred million;[f] I
heard their number. 17Then I saw the horses in the vision, and those who
sat on them, having breastplates of fiery red, hyacinth blue, and sulfur
yellow; and the heads of the horses are as the heads of lions. Fire, smoke,
and sulfur come out of their mouths. 18By these three plagues, one third of
mankind was killed: by the fire, the smoke, and the sulfur which came out
of their mouths. 19Indeed, the power of the horses[g] is in their mouths and in
their tails, for their tails are like snakes, and these have heads with which
they cause harm. 20The rest of mankind, those who were not killed with

---

[a] "Abaddon" is a Hebrew word that means ruin, destruction, or the place of destruction

[b] "Apollyon" means "Destroyer."

[c] Or "woe"

[d] Other manuscripts read "horsemen" instead of "horses"

[e] Some Byzantine manuscripts (MT) omit "two"

[f] Literally, "ten thousands of ten thousands"

[g] TR reads "their power"

The measuring of the temple—The two witnesses (or martyrs)

11 Then a measuring reed like a staff was given to me. I was told,[a]
“Arise, and measure God’s sanctuary, and the altar, and those who
express adoration[b] in it. 2Leave out the court which is outside the
sanctuary; do not measure it, for it has been given to the nations.[c] They
will trample over the holy city[d] for forty-two months. 3I will give power to
my two witnesses, and they will prophesy for one thousand two hundred
sixty days, clothed in sackcloth.” 4They are the two olive trees[e] and the two
lampstands who stand before the Lord[f] of the earth. 5If anyone desires to
harm them, fire comes out of their mouth and devours their enemies.
Whoever desires to harm them will be killed in this way. 6They have the
power to shut up the sky, so that it may not rain during the days of their
prophecy. They also have power over the waters, to turn them into blood,
and to strike the earth with every plague, as often as they desire.[g] 7When
they have finished their testimony, the beast that comes out of the abyss
will attack them, overcome them, and kill them. 8Their dead bodies will lie
in the street of the great city,[h] which spiritually is called Sodom and Egypt,
and where their[i] Lord was crucified. 9For three and a half days, people from
tribes, languages, and nations will look at their dead bodies, and they will
not allow their dead bodies to be laid in a tomb. 10The people of the world
will rejoice over them and celebrate the event, exchanging gifts because
these two prophets tormented the inhabitants of the earth.

11After the three and a half days, the breath of life from God entered into
them, and they stood up on their feet, and those who saw them were
terrified. 12Then I[j] heard a loud voice from heaven saying to them, “Come
up here!” And they went up into heaven in the cloud as their enemies were
watching. 13In that day, a great earthquake occurred and one tenth of the
city collapsed. Seven thousand people died in the earthquake, and the rest,
terrified, gave glory to the God of heaven. 14The second disaster is past.
Behold, the third one comes quickly.

---

[a] TR reads “An angel stood, saying”

[b] *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

[c] Or “Gentiles”

[d] Compare Luke 21:24

[e] Compare Zachariah 4

[f] TR reads “God”

[g] Like Moses and Aaron in Egypt (see also verse 8)

[h] Clearly a reference to Jerusalem (compare 17:18)

[i] TR reads “our”

[j] CT and TR read “they” intead of “I”

one third of the stars[a] of heaven and threw them down to the earth. The
dragon stood before the woman who was about to give birth, so that when
she gave birth he might devour her child. 5She gave birth to a son, a male
child, who is to rule all the nations with a rod of iron.[b] But her child was
caught up[c] to God, and to his throne. 6The woman fled into the wilderness[d]
where she has a place prepared by God so that she may be nourished one
thousand two hundred sixty days.

War in heaven

7A war took place in heaven: Michael and his angels made war on the
dragon, and the dragon and his angels made war. 8But they did not prevail,
and there was no longer any place found for him[e] in heaven.[f] 9The dragon
was hurled down, the great old serpent, he who is called the devil and
Satan, the deceiver of the whole world. He was thrown down to the earth,
and his angels were thrown down with him. 10Then I heard a loud voice in
heaven, saying, "Now has come the salvation, the power, and the Kingdom
of our God, and the authority of his Christ! For the accuser of our brethren
has been cast down, he who accuses them before our God day and night.
11They overcame him because of the blood of the Lamb, and because of the
word of their testimony. They did not love their life, even to death.
12Therefore, rejoice, heavens, and you who dwell in them! But woe to the
earth and to the sea, because the devil has gone down to you, having great
wrath, knowing that he only has a short time."

13When the dragon saw that he had been thrown down to the earth, he
began to persecute the woman who had given birth to the male child. 14Two
wings of the great eagle were given to the woman, so that she might fly from
the face of the serpent [and escape] into the wilderness, to the place where
she might be nourished for a time, and times, and half a time. 15Then from
his mouth, the serpent spewed water[g] like a river after the woman, so that he
might cause her to be carried away by the stream. 16But the earth helped the
woman by opening its mouth and swallowing up the river which the dragon
had spewed out of his mouth. 17The dragon became enraged with the woman
and departed to make war with the rest of her seed,[h] those who keep God's
commandments and hold to the testimony of Jesus.[i]

---

[a] See verse 9; Job 38:7

[b] See Psalm 2:9; Revelation 2:27

[c] Compare Acts 8:39; 2 Corinthians 12:2; 1 Thessalonians 4:17

[d] Compare verses 4-6 with Matthew 2:1-18 and see notes. Compare also 1 Peter 1:23; Luke 8:11-12

[e] CT and TR read "them"

[f] Compare Luke 10:17-20; 11:18-22

[g] Water may be a symbol of the force of chaos, especially manifested in unruly crowds and peoples

[h] Compare Genesis 3:15

[i] TR adds "Christ"

been healed. 13He performs great signs, even making fire come down out of
the sky to the earth in the sight of people.[a] 14He deceives those[b] who dwell
on the earth because of the signs he was granted to perform in front of the
beast, saying to those who dwell on the earth that they should make an
image to the beast who was wounded by the sword and ⸤yet⸥ lived. 15It
was given to him to give breath to the image of the beast so that it should
speak and cause as many as would not express adoration to the image of
the beast to be killed. 16He causes all people, small and great, rich and poor,
free and slave, to be given marks[c] on their right hands or on their
foreheads. 17Hence, no one would be able to buy or sell,[d] unless he has that
mark,[e] or the name of the beast, or the number of his name. 18Here is
wisdom: let anyone who has understanding calculate the number of the
beast, for it is the number of a man. His number is six hundred sixty-six.[f]

The 144,000

14 Then I looked, and behold, ⸤I saw⸥ the[g] Lamb standing on Mount
Zion and with him one hundred and forty-four thousand who have
his Name and[h] the Name of his Father written on their foreheads. 2I also
heard a sound from heaven like the roar of many waters and like the sound of
great thunder. The sound I heard was like that of harpists playing on their
harps, 3and they sing a new song before the throne and before the four living
creatures and the presbyters. No one could learn the song except the one
hundred and forty-four thousand, those who had been redeemed out of the
earth. 4These are the ones who were not defiled with women,[i] for they are
virgins. These are the ones who follow the Lamb wherever he goes. They
were redeemed[j] from among mankind as first fruits to God and to the Lamb.
5In their mouth was found no lie,[k] for they are blameless.[l]

---

[a] The sign of a false prophet who imitates the ministry of Elias (Elijah)

[b] Some manuscripts (MT) read "my own people" instead of "those"

[c] The Greek word for "mark" is χάραγμα. Some translators have suggested "puncture mark." This word also means "stamp/image/representation." It is however different than the Greek word used in Genesis 4:14 and Ezekiel 9 which is σημεῖον. The nuances may indicate the intention to make a connection with a coin or currency.

[d] A reminder that economic issues (including economic control or freedom) constitute an important theme in the Scriptures (see also James 5:4; the system of the Jubilees as Leviticus 25; Deuteronomy 15; Revelation 6:6).

[e] TR adds "or"

[f] Certain manuscripts read "616" instead of "666"

[g] TR reads "a Lamb"

[h] TR omits "his Name, and"

[i] Compare James 4:4

[j] MT adds "by Jesus"

[k] TR reads "deceit"

[l] TR adds "before the throne of God"

earth is ripe!" 16 He who sat on the cloud swung his sickle on the earth, and
the earth was reaped.

17 And another angel came out from the sanctuary which is in heaven. He
too had a sharp sickle. 18 And another angel who has power over fire came
out from the altar. He called with a loud cry to the one who had the sharp
sickle, saying, "Swing your sharp sickle and gather the clusters of the vine
of the earth! For the earth's grapes are fully ripe!" 19 So the angel swung his
sickle on the earth and gathered the vine of the earth, and threw it into the
great winepress of the wrath of God. 20 The winepress was trodden outside
of the city, and blood came out from the winepress, as high the bridles of
horses, and as far as one thousand six hundred stadia.[a]

The seven angels and their plagues

15 Then I saw another great and marvelous sign in heaven: seven
angels with the seven last plagues, for in those last plagues God's
wrath is completed. 2 I also saw something like a sea of glass mixed with
fire, and those who overcame the beast, his image,[b] and the number of his
name, standing on the sea of glass. They held harps given to them by God
and 3 they sang the song of Moses the bondservant of God, and the song of
the Lamb, saying:

> *Great and marvelous are your works, Lord God, the Almighty!*
> *Righteous and true are your ways, O King of the saints.*[c]
> 4 *Who would not fear, O Lord, and glorify your Name?*
> *For you only are holy.*
> *Certainly, all the nations will come and express adoration*[d] *before you,*
> *For your righteous deeds have been revealed.*

5 After these things, I looked:[e] the sanctuary[f] of the tabernacle of the
testimony in heaven was opened. 6 The seven angels who had the seven
plagues came out of the sanctuary, robed with pure, bright linen and
wearing golden sashes around their chests.[g]

7 One of the four living creatures gave to the seven angels seven golden
bowls full of the wrath of God who lives unto ages of ages. 8 And the
sanctuary was filled with smoke from the glory of God and from his power.

---

[a] 1600 stadia = 296 kilometers or 184 miles

[b] TR adds "his mark"

[c] Or "nations" (TR) or "ages" (as in NIV)

[d] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[e] TR adds "and behold,"

[f] The Greek is unclear as to the relationship between the sanctuary and the tabernacle. It may be possible to insert {which is} after "sanctuary"

[g] Indicating a priestly office

of the mouth of the dragon, and out of the mouth of the beast, and out of the
mouth of the false prophet. 14They are spirits of demons who perform
[miraculous] signs and go forth to the kings of the whole inhabited earth,[a]
to gather them for the war of that great day of God the Almighty.

15"Behold, I come like a thief! Blessed is the one who keeps watch and
preserves his garments in order not to walk naked and be shamefully
exposed."

16And the kings[b] were gathered to the place which is called in Hebrew,
Armageddon.[c]

17The seventh [angel] poured out his bowl upon the air, and a loud voice
came out of the sanctuary of heaven,[d] from the throne, saying, "It is
accomplished!" 18There were lightnings, sounds, and thunders. Then there
was a great earthquake, such as had not taken place since there were
humans on the earth, so great and so powerful. 19And the great city was
divided into three parts, and the cities of the nations collapsed. Babylon the
great was remembered in the sight of God, so that she would be given the
cup of wine of the fierceness of his wrath. 20Every island fled away and the
mountains were not found. 21Great hailstones, about the weight of a talent,[e]
fell from the sky on people, and they blasphemed God because of the plague
of hail, because this plague is extremely severe.

Babylon the Great and the Beast

17 One of the seven angels who had the seven bowls came and spoke
with me, saying, "Come here! I will show you the judgment of the
great prostitute who sits on many waters. 2The kings of the earth
committed sexual immorality with her, and those who dwell on the earth
were made drunk with the wine of her sexual immorality." 3He carried me
away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-
colored animal [which was] full of blasphemous names, having seven
heads and ten horns. 4The woman was dressed in purple and scarlet, and
decked with gold, precious stones, and pearls. She held in her hand a
golden cup full of abominations and the impurities of the sexual immorality
of the earth.[f] 5And on her forehead a name was written, "MYSTERY,
BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF
THE ABOMINATIONS OF THE EARTH." 6I saw the woman drunk
with the blood of the saints, and with the blood of the martyrs of Jesus.

---

[a] TR reads "kings of earth and the whole inhabited world"

[b] Greek "they"

[c] Some manuscripts (MT) read "Megiddo"

[d] CT omits "of heaven"

[e] 1 talent is about 34 kilograms or 75 pounds

[f] CT and TR read "the impurities of her sexual immorality"

3 Truly, all the nations have drunk of the wine of the wrath of her sexual
immorality: the kings of the earth have committed sexual immorality with
her, and the merchants of the earth have become rich from the abundance
of her luxury."

4 I heard another voice from heaven, saying, "Come out of her, my people, so
that you may have no participation in her sins, and so that you may not
receive any of her plagues. 5 For her sins have reached up to heaven,[a] and
God has remembered her iniquities. 6 Give back to her just as she returned,[b]
and repay her double according to her works. In the cup which she mixed,
mix to her double. 7 As much as she glorified herself and lived luxuriously,
give her torment and mourning. For she says in her heart, 'I sit as a queen
and I am not a widow! I will never see mourning.' 8 Therefore, in one day,
her plagues will come: death, mourning, and famine; and she will be utterly
burned with fire; for the Lord God who has judged[c] her is mighty. 9 The
kings of the earth, who committed sexual immorality and lived luxuriously
with her, will weep and wail over her when they look at the smoke of her
burning. 10 They will stand far away, terrified at her torment, saying: 'Woe,
woe! The great city, Babylon, the city of power! Your doom[d] has come in
one hour.' 11 The merchants of the earth weep and mourn over her, for no
one buys their merchandise any more; 12 merchandise of gold, silver,
precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood,
every vessel of ivory, every vessel made of most precious wood, and of
brass, and iron, and marble; 13 and cinnamon, spice, incense, perfume,
frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses,
chariots, and people's bodies and souls. 14 The fruits which your soul lusted
after have perished from you, and all things that were splendid and
sumptuous have been lost to you,[e] and you will never find them again.
15 The merchants of these things, who were made rich by her, will stand far
away, terrified by her torment, weeping and mourning, 16 saying: 'Woe,
woe! The great city, she who was dressed in fine linen, purple, and scarlet,
and decked with gold and precious stones and pearls! 17 In one hour such
great riches are made desolate.' Every shipmaster, and everyone who sails
anywhere, and sailors, and all those who earn their living by sea, stood far
away. 18 They cried out as they looked at the smoke of her burning, saying:
'What city was like the great city?' 19 They cast dust on their heads, and
cried. Weeping and mourning, they exclaimed: 'Woe, woe! The great city,

[a] Or "the sky"

[b] TR adds "to you"

[c] TR has present tense here.

[d] Or "judgment"

[e] CT and MT have the phrases "perished from you" and "been lost to you" in reverse order. TR reads "been lost to you" in both instances.

6And I heard something like the voice of a great multitude and like the roar
of many waters, and like the peal of mighty thunders, saying, "Alleluia![a]
For the Lord[b] God, the Almighty, reigns! 7Let us rejoice and be extremely
glad, and let us give the glory to him, for the marriage of the Lamb has
come, and his bride[c] has prepared herself!" 8To her it has been granted that
she would array herself in bright, pure, fine linen; for the fine linen
represents[d] the righteous deeds of the saints.

9He said to me, "Write, 'Blessed are those who are invited to the marriage
supper of the Lamb!'" He also told me, "These are true words of God!"

10I fell down before his feet to express adoration[e] to him. But he said to me,
"See that you do not do it! I am a fellow bondservant with you and with
your brethren who hold the testimony of Jesus. Express adoration to God,
for the testimony of Jesus is the spirit of prophecy."[f]

The King of kings

11I saw the heaven opened, and behold, a white horse! And its rider is called
Faithful and True. He judges and makes war in righteousness. 12His eyes
are as a flame of fire, and on his head are many crowns. He has names
written[g] and a Name written which no one knows but himself. 13He is
clothed in a garment dipped in blood, and His Name is "The Word of God."
14The heavenly hosts[h] followed him on white horses, clothed in white, pure,
fine linen. 15Out of his mouth comes a sharp, double-edged[i] sword by which
he should strike the nations. He will rule them with an iron rod.[j] He treads
the winepress of the fierceness of the wrath of God, the Almighty. 16He has
on his garment and on his thigh a Name written, "KING OF KINGS,[k]
AND LORD OF LORDS."

17Then I saw an angel standing in the sun. He cried with a loud voice,
saying to all the birds that fly in the sky, "Come! Be gathered together for

---

[a] Or "Hallelujah"

[b] CT and TR add "our"

[c] Greek γυνη (woman)

[d] Greek "is"

[e] *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

[f] Or "Spirit of Prophecy"

[g] TR/CT omits "names written"

[h] Or "armies which are in heaven." Sabbaoth meant "of hosts" or "the armies"

[i] CT and TR omit "double-edged"

[j] Psalm 2:9

[k] Compare 2 Maccabees 13:4; 3 Maccabees 5:35 (The title "King of kings" does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and Nebuchadnezzar (Ezekiel 26:7 and Daniel 2:37). See also 1 Timothy 6:15-16.

7 And when the thousand years are finished, Satan will be released from his
prison 8 and he will come out to deceive the nations which are at the four
corners of the earth, Gog and Magog.[a] He will gather them together to the
war, and their number is as the sand of the sea. 9 They marched over the
breadth of the land[b] and surrounded the camp of the saints and the beloved
city. Fire came down from God out of heaven and they were consumed.
10 The devil who deceived them was thrown into the lake of fire and sulfur,
where the beast and the false prophet are also. They will be tormented day
and night, unto ages of ages.

The great white throne

11 Then I saw a great white throne, and the one seated on it. The earth and
the sky[c] fled away from his face: no place was found for them. 12 And I saw
the dead, great and small, standing before the throne.[d] Books[e] were opened,
and another book was opened: the book of life. The dead were judged
according to what was written in the books, according to their works.[f]
13 The sea gave up the dead who were in it, and death and hades gave up the
dead who were in them. They were judged, each one according to his
works. 14 Then death and hades were thrown into the lake of fire. This is
the second death![g] 15 Anyone who was not found written in the book of life
was cast into the lake of fire.[h]

The new heaven and new earth

21 Then I saw a new heaven and a new earth: for the first heaven
and the first earth have passed away, and the sea is no more. 2 I[i]
saw the holy city, New Jerusalem, coming down out of heaven from God,
prepared like a bride adorned for her husband. 3 I heard a loud voice from
heaven[j] saying,[k] "Behold, God's dwelling is with people! He will dwell with
them, and they will be his people, and God himself will be with them![l] 4 He
will wipe away every tear from their eyes! Death will be no more; neither
will there be mourning, crying, or pain any more. For the first things have
passed away."

---

[a] Compare Ezekiel 38-39

[b] Or "earth"

[c] Or "heaven"

[d] TR reads "standing before God"

[e] Or "scrolls"

[f] Compare Malachi 3:16

[g] CT and MT add "the lake of fire"

[h] Compare Luke 10:20

[i] TR reads "I, John"

[j] CT reads "the throne" instead of "heaven"

[k] Compare Luke 3:21-22

[l] TR adds "as their God."

measured its wall: one hundred forty-four cubits,[a] by the measure of a man,
that is, of an angel.[b] 18Its wall are built with jasper and the city was pure
gold, like pure glass. 19The foundations of the city's wall were adorned with
all kinds of precious stones. The first foundation was jasper; the second,
sapphire;[c] the third, chalcedony; the fourth, emerald; 20the fifth, sardonyx; the
sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the
tenth, chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst. 21The
twelve gates were twelve pearls. Each one of the gates was made of one
pearl. The street of the city was pure gold, like transparent glass.

22I saw no sanctuary in it, for the Lord God, the Almighty, and the Lamb, are
its sanctuary. 23The city has no need for the sun or the moon to shine, for the
very glory of God illuminated it, and its lamp is the Lamb. 24The nations[d]
will walk by its light; the kings of the earth bring their glory and honor[e] into
it. 25Its gates will not be shut by day (for there will be no night there), 26and
the nations will come, bringing their splendor and tribute.[f] 27Nothing
profane will enter into the city, or anyone who causes an abomination or a
lie, but only those who are written in the Lamb's book of life.

---

22 The angel[g] showed me a[h] river of the water of life, clear as crystal,
flowing out of the throne of God and of the Lamb, 2in the middle
of its great street. On each side of the river was the tree of life, bearing
twelve kinds of fruits, yielding its fruit every month. The leaves of the tree
were for the healing of the nations, 3and the curse will be abolished. The
throne of God and of the Lamb will be in the city, and his bondservants
offer him divine service.[i] 4They will see his face, and his Name will be on
their foreheads. 5And there will be night no more, and they need no lamp,
nor light of the sun, for the Lord God will illuminate them, and they will
reign unto ages of ages.

6The angel[j] said to me, "These words are faithful and true! The Lord God
of the spirits[k] of the prophets sent his angel to show to his bondservants
the things which must happen soon."

---

[a] 144 cubits is about 65.8 meters or 216 feet

[b] Or "which the angel was using"

[c] Or "lapis lazuli." Compare Tobit 13:17

[d] TR adds "of those who are saved"

[e] Some manuscripts (MT) read "of the nations"

[f] Or "glory and honor"

[g] Greek "he"

[h] TR adds "pure"

[i] Greek λατρεύσουσιν

[j] Greek "he"

[k] Sometimes understood "as individual inspirations"—TR reads "holy" instead of "spirits of the"

the book of this prophecy, God will[a] take away his part from the tree of
life,[b] and from the holy city, which are written in this book. 20He who
testifies to these things says, "Yes, I come quickly!"

Amen! Yes, come, Lord Jesus!

21The grace of the Lord Jesus Christ be with all the saints.[c] Amen.

---

[a] MT reads "may God" instead of "God will"

[b] TR reads "book of life" instead of "tree of life"

[c] CT reads "the Lord Jesus [be] with all"

APPENDICES



APPENDIX A: ACTS 20:28—PRESBYTERS AND BISHOPS

Adapted from an article by Mark J. Bonocore, with the author's permission.

INTRODUCTION

The position of historic orthodox catholic Christianity on the monarchical episcopate is that the three-fold office of bishop, presbyter, and deacon has existed in the Church since the earliest times and that it was established by the Apostles themselves. In opposition to this, numerous Protestant (as well as liberal Roman Catholic) historians have suggested that the earliest Apostolic Churches were not governed by monarchical bishops (in which one man served as the chief shepherd of the Church), but were rather governed by a college of absolutely co-equal presbyters. Indeed, a first-glance reading of the earliest patristic evidence may lead to such a conclusion. For instance, as seen in the New Testament literature itself, it is an indisputable fact that the **earliest Christians used the terms "bishop" ("overseer") and "presbyter" ("elder") interchangeably**:

> Titus 1:5-7: For this reason, I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you, on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious. For a bishop, as God's steward, must be blameless, not arrogant..." (See also: 1 Tim 3:1-7; 5:17-22)

> Acts 20:17-28: From Miletus he (Paul) had the presbyters of the Church of Ephesus summoned. When they came to him, he addressed them... "Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers, in which you tend the Church of God..."

Moreover, in the earliest patristic literature (especially when it applies to the Western 'city-Churches,' such as the Church of Rome), we notice several references to "the presbyters" (plural) but not explicitly to a monarchical bishop. Indeed, it is not until the writings of St. Ignatius of Antioch (c. 107 AD, about ten years after the death of the last Apostle) that we see someone clearly distinguishing between "the bishop" and "the presbyters" who assist him in governing the catholic Church. However, even in this case, Ignatius only speaks of monarchical bishops when writing to several communities in the province of Asia (in the East). When writing to the Romans, Ignatius does not mention a "bishop" for that city-Church at all. As a result, some conclude that the office of monarchical bishop was

"overseers" were "elders." "Elder" referred to their qualifications whereas "overseer" emphasized their function as shepherds of the flock.

It was only in the time of St. Ignatius of Antioch that the term "overseer" was exclusively assigned to the leading presbyter of the Church, as opposed to being applied to all the other presbyters as well. Hence, we see a change in semantics between the terminology of St. Ignatius and the terminology of St. Paul (author of Titus) or St. Luke (author of Acts), who wrote a generation earlier. Undoubtedly, a change in semantics did occur, but the evidence shows that **the underlying organization of the Church did not change**.

THE LETTERS OF ST. IGNATIUS OF ANTIOCH

Ignatius of Antioch was a man who was close in spirit and times to the Apostles. Whenever Ignatius uses the term "bishop," he always applies it to the leading, one-man shepherd of a 'city-Church' or "catholic Church." Ignatius did not use the term "bishop" as the New Testament does, that is interchangeably with "presbyter." Rather, for Ignatius, "bishop" and "presbyter" are clearly separate offices. On several occasions, Ignatius refers to the traditional three-fold ministry of "bishop/presbyter/deacon," in which the term "bishop" ("overseer") is used for the monarchical proto-presbyter alone:

> You must all follow the bishop as Jesus Christ follows the Father, and the presbyters as you would the Apostles. Reverence the deacons as you would the command of God. Let no one do anything of concern to the Church without the bishop. Let that be considered an assured[a] Eucharist which is celebrated by the bishop, or by one whom he appoints. Wherever the bishop appears, let the people be there; just as wherever Jesus Christ is, there is the catholic Church. (Ignatius, *to the Smyrneans*)

> Your most worthy bishop, and through your worthy presbyters Bassus and Apollonius, and through my fellow-servant the deacon Soto, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop as to the grace of God. (Ignatius, *to the Magnesians*, Chapter II)

> Do not err, my brethren: if anyone follows a schismatic, he will not inherit the Kingdom of God… Take care, then, to use one Eucharist, so that whatever you do, you do according to God: for there is one Flesh of our Lord Jesus Christ, and one Cup in the union of His Blood; one altar, as there is one bishop with the presbyters and my fellow-servants, the deacons. (Ignatius, *to the Philadelphians*, 3:2-4:1)

Furthermore, in spite of occasional assertions that St. Ignatius of Antioch was the 'creator' or first proponent of the monarchical episcopate, the fact

[a] Sometimes incorrectly translated as "valid"

Polybius = Bishop of Tralles

[Unnamed] = Bishop of Philadelphia.

At the very end of the apostolic age, we have six separate Churches[a] being governed by monarchical bishops. Furthermore, Ignatius of Antioch had never visited any of these other Churches before. Yet, they all possessed monarchical bishops before he reached them on his way to Rome.

With this fact in mind, one cannot help but ask the question: Who appointed all these monarchical bishops, especially in places such as Ephesus, Smyrna, and Philadelphia, over which the Apostle John himself had so recently wielded authority (and over the very same still-living Christians who Ignatius addresses in his epistles)? The most likely and sensible conclusion is that St. John himself had appointed these bishops to be the leading shepherds of the Asian city-Churches in his absence. Who then had appointed Ignatius as monarchical bishop of far-off Antioch? Given that Antioch was also clearly an apostolic 'city-Church,' it seems obvious that another Apostle had appointed his first predecessor to the office of monarchical bishop as well. Hence (as we shall confirm from Scripture itself below) the office of monarchical bishop was established by the Apostles themselves, and was not some later development as some theologians believe.

This may be well-established for Eastern city-Churches like Antioch and those in Asia, but what about Western Churches? Many have wondered about the fact that Ignatius does not address a "bishop of Rome" or speak to the Romans as he does to the other (Asian) Churches he writes to, telling them to remain faithful to their bishops, etc. Yet, we should not conclude that the situation was different in Rome (or in the West), and that Rome was ruled by a 'college of co-equal presbyters.'

Ignatius addresses neither a "bishop of Rome" nor a "college of presbyters." Actually, he never addresses any presiding authority for the Roman Church, perhaps because of a vacancy in the episcopate or in order to protect the bishop in circumstances of intense persecution. However, Ignatius does refer to himself as a monarchical bishop when addressing the Romans, which in itself shows that it was an acceptable and understandable idea. He writes:

> Remember in your prayers the Church of Syria (Antioch), which now has God for its bishop instead of me. (Ignatius, *to the Romans*, Conclusion)

Moreover, in chapter III of his *Epistle to the Ephesians*, St. Ignatius clearly says:

---

[a] Three of which the Apostle John himself had recently addressed in the Book of Revelation (Ephesus, Smyrna, and Philadelphia), and one which was an unquestionable Apostolic "headquarters" (Antioch).

words, the 'Westerns' were not yet using the term "bishop" to mean the leading presbyter of a Church (e.g. Polycarp), but were still apparently using the original New Testament terminology in which "bishop" and "presbyter" were interchangeable terms. This being the case, it is no wonder that Ignatius, Polycarp, and other contemporary (or earlier) patristic sources do not impose the Asian terminology on Rome or the other early Western city-Churches.

As a result, the solution is a semantic one: there was no 'later development' of the office of bishop itself. Indeed if we only possessed Polycarp's "Epistle to the Philippians," and not Ignatius' two epistles "To Smyrna" and "To Polycarp" (in which he repeatedly identifies Polycarp as the monarchical bishop of Smyrna,) those who deny the existence of the episcopate would probably argue that Polycarp was merely an 'equal member' of the Smyrnean college of presbyters, as opposed to its presiding head. However, we find that no early city-Church was ever governed by a 'college of absolutely equal presbyters.' Rather, like the synagogue system that preceded the city-Church, there was always a leading figure who presided as its head. And this model becomes even more apparent when we turn to the Scriptural evidence.

SCRIPTURAL EVIDENCE

When exploring the Scriptural evidence for the truth of the historical orthodox catholic position, one cannot help but immediately focus on the figure of St. James the Just who, without question, functioned as the one-man monarchical leader of the Church in Jerusalem. Indeed, both Scripture and the universal witness of the Fathers illustrate this fact most clearly. For example, Eusebius of Caesarea, drawing from much earlier sources, directly states that the Apostles Peter, James [bar-Zebedee], and John appointed James the Just as the monarchical head ("bishop") of the mother Church of Jerusalem.

Similarly, in Galatians 2:12, as St. Paul complains about some Judaizing Christians from the Church of Jerusalem, he does not say that these Jewish brethren came "from Jerusalem" or from "the presbyters of Jerusalem," but rather "from James," thus equating James with the Church of Jerusalem itself. Also, in Acts 12:17, as Peter flees Jerusalem after his miraculous escape from prison, he does not command the local flock to "report this to the presbyters." Instead, he directly says, "Report this to James," thereby indicating that James was the leading authority.

However, as with St. Polycarp himself, one could easily try to 'camouflage' St. James within a college of supposedly-equal presbyters. For example, Acts 21:18 reads:

authority to ordain is a bishop's authority. Titus was, without question, the presiding presbyter (i.e. "bishop") over all the presbyters he ordained on the island. Thus, like James in Jerusalem, we see a monarchical system of authority manifested in New Testament-period Crete.

Yet, Crete was by no means the only place where this monarchical system existed at the time. In 1 Timothy 5:17-22, as with Titus, Paul speaks to Timothy in the same Greek "you-singular," instructing him how to govern the other presbyters under his authority. St. Paul tells him:

> Presbyters who preside well deserve double honor... Do not accept ("you-singular") an accusation against a presbyter unless it is supported by two or three witnesses. Reprimand (singular) publicly those who do sin, so that the rest also will be afraid. I charge you (singular) before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism. Do not lay hands (singular) too readily on anyone...

In this passage, it is clear that Timothy possesses exclusive and personal authority over the other Ephesian presbyters. It is Timothy himself who is to "accept (or reject) an accusation against a presbyter" (just like modern-day bishops). It is Timothy himself who is to "publicly reprimand" a sinful presbyter, so as to inspire pious "fear" in all the others. It is Timothy himself who must personally "keep these rules" and not show "prejudice" (one can only 'pre-judge' if one has the authority to 'judge') or "favoritism" (another reference to authority or the possible exploitation of authority). And, it is for Timothy himself (just like modern-day bishops) to "lay hands" upon a man so as to ordain him to the presbyterate.

Thus, in at least three New Testament city-Churches (Jerusalem, Ephesus, and Crete) we see the office of what would later be termed the monarchical "bishop" in action. Furthermore, it is important to appreciate the fact that the first Christian Churches were based upon the old Jewish synagogue system that preceded them (e.g. Acts 18:7-8). While these synagogues clearly possessed 'colleges of presbyters' who acted as a governing body for a particular Jewish community, they also always possessed a 'leading presbyter' (e.g. a 'chief rabbi'), who was the president and spiritual father of the Jewish community. It was no different for the earliest city-Churches in which this leading Christian presbyter (*protos* or first) would eventually be called "the bishop." However, it was not a common first century semantic to separate this leading presbyter (the "bishop") from his associate presbyters in the city-Church, but to speak of them as one conciliar body ("the presbyters") instead, in accordance with Jewish practice.

Lastly, St. Irenaeus of Lyons (a disciple of St. Polycarp), along with several other second century Fathers, spoke extensively on the necessity of monarchical bishops. Irenaeus himself holds up the monarchical bishop as a safeguard against the countless heresies threatening the Churches at this

ministerial, and Eucharistic perspective, the author of 1 Clement would also have distinguished between the man serving as Corinth's leading presbyter (e.g. the "high priest," permanent president of the Eucharistic liturgy) and the other presbyters among him (e.g. "the priests"), because this individual leading presbyter would have had special duties within the college of Corinthian presbyters that made his ministry unique. This explains the fitting analogy to the Jewish "high priest" whose priestly ministry was ontologically identical to that of the other Jewish priests, save for special privileges and duties.

Hence, in the case of 1 Clement, we come full circle and return to the observation that in the late first-century, many Churches (especially in the West) were still using the terms "presbyter" and "bishop" interchangeably. Yet, there is nothing in 1 Clement, or in any other patristic source, which in any way suggests that these Churches did not possess a leading presbyter who presided over the other presbyters.

Significantly, the 'Levitical analogy' is also used by St. Athanasius of Alexandria:

> You shall see the Levites (i.e. deacons) bringing loaves and a cup of wine, and placing them on the table. And so, long as the prayers of supplication and entreaties have not been made, there is only bread and wine. But after the great and wonderful prayers have been completed, then the bread has become the Body, and the wine the Blood, of our Lord Jesus Christ. (Athanasius, *Sermon to the Newly Baptized*, c. 373 A.D.)

This quote illustrates the profound connection in traditional Christian ecclesiology, in which the sacrifices of the Jewish Temple were equated with the Eucharistic Sacrifice of the Church, and in which the sacrificing ministerial offices of the Jewish Temple were equated with the sacrificing ministerial offices of the Church.

St. Paul (a short generation before Clement) made reference to the same sacrificial mystery of the Eucharist and compared it to the Jewish altar in 1 Corinthians 10:16-22, writing:

> The Cup of blessing that we bless, is it not a participation in the Blood of Christ? The Bread that we break, is it not a participation in Body of Christ? Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar? So, what am I saying? That meat sacrificed to idols is anything? Or that an idol is anything? No, I mean that what they (the pagans) sacrifice they sacrifice to demons, not to God, and I do not want you to become participants with demons. You cannot drink of the Cup of the Lord and also of the cup of demons. You cannot partake of the Table of the Lord and also of the table of demons. Or are we provoking the Lord to jealous anger?

APPENDIX B: MATTHEW 16:18—CHURCH AND APOSTLES

WHAT IS "THE CHURCH?"

Defining the word

What do we mean when we say 'Church?' We often hear or use such expressions as: "There is no salvation outside the Church," "The Church of Russia," "The Greek Orthodox Church," "The Roman Catholic Church," "The Church is the Body of Christ," or "Christians should go to Church." All contain the term 'Church,' but obviously in a very inconsistent way.

It is agreed that properly speaking, the word 'Church' refers to people, not to a building. Secondly, it is reasonable to argue that the meaning of the word 'Church' should be defined by the Scriptures and its apostolic interpretation found in the writings of the Early Fathers, not by modern usage.

By searching the New Testament for every occurrence of the word 'Church' (or 'Churches'), one can obtain a clear picture of what it is that God established "by the price of the blood of his own [Son]."[a]

On the one hand, the Church is an eschatological reality that transcends space and time. It could be said that God knows, foreknows and has a relationship with us that is not constrained by the here and now (1 Cor. 13:12). He knows his elect from "before the foundation of the world." The early Christian (and orthodox) doctrine of the so-called 'pre-existence' of the Church is well established.[b] For instance, the *Shepherd of Hermas* teaches that "She [the Church] was the first of all creation… and the world was made for her".[c] The early homily known as 2 Clement is even more explicit:

---

[a] Acts 20:28

[b] This doctrine has nothing to do with the Origenistic or Mormon belief in the pre-existence of spirits. We are dealing here with an eschatological reality above space and time, not a temporal sequence. See *Pre-existence, Wisdom, and the Son of Man: A Study of the Idea of Pre-existence in the New Testament*, by R. G. Hamerton-Kelly

[c] Hermas—*Vision*, 2:4

Scholarly research in the origins and meaning of early Christian worship, which was itself based on Temple worship, confirms this approach. In a paragraph fittingly entitled *Time and Eternity*, one such scholar documents how "beyond the veil" of the Holy of Holies, the whole history of the world appeared in one glimpse, as a literally 'omni-present'[a] picture:

> In the world view of the temple, there was another, timeless state beyond the veil which was not 'future' but always present.[b]

In the perspective of our experience of time, of our *eon* or 'age,' the Church is "the body of Christ,"[c] the means by which temporal creatures can be united to the eternal God-Man and become "partakers of the divine nature"[d] now and in "the age to come." The purpose of the Church is that the *many* creatures would be *one* with God the Father in Jesus Christ, so that "God may be all in all."[e] The Church is the means by which human beings can enter in this new mode of existence not "born of the flesh" but "of the Spirit."[f] To describe this reality, the expressions "eschatological,[g] pre-eternal, fulfilled or supra-temporal Church" are all fitting.

This definition can sound identical with that of 'Universal Church.' For instance, the *Catechism of the Orthodox Church* contains this question and answer:

> Q. Why is the Church called *Catholic*, or *Universal*, which is what catholic means?
>
> A. Because she is not limited to any place, time, or people, but contains true believers of all places, times, and peoples.

In this sense, both concepts are identical, even though the early Church use of 'catholic Church' was usually reserved for the manifestation of the pre-eternal Church in space and time. The problem is that 'Universal/Catholic Church' is mainly used to refer to all believers <u>now</u> alive on earth. This is especially common in Roman Catholic terminology (and theology), both for 'Catholic Church' and 'Universal Church'.

[a] Omnipresent is an interesting word which means all-pervading, either in space or in time.

[b] Margaret Barker—*The Great High Priest*, p. 336

[c] Colossians 1:24-28, also Ephesians 5

[d] 2 Peter 1:5-9

[e] 1 Corinthians 15:28

[f] John 3:6

[g] Eschatological means "of the last things"

Eucharist in Galatia or in Achaia and therefore we cannot consider all the Christians in those areas 'in bulk' and call them 'a Church.' "Exiles" and "saints" in Asia or Galatia[a] certainly, but not as Church. The same can be said of our modern use of 'Church' (as in 'Orthodox Church') to refer to a worldwide communion of local catholic Churches, what we often call 'the universal Church.' As in the case of regional Churches, there is no 'universal (worldwide) Eucharist.' Because of this, using the word 'Church' in the expression 'universal Church' (or to say 'the church needs a new roof') is certainly convenient and commonplace, but it also improper and potentially misleading.

To summarize, the Church, strictly speaking, is the Body of Christ, the eschatological unity of all those who have been united to Christ's life in all times and places. This is the foundational use of 'Church' in the New Testament. The other proper use for 'Church,' in a way that connects with our realm, is in reference to the gathering of Christians from a specific area to celebrate the Eucharist. If in Matthew 16:18, the meaning of Church is uncertain, Matthew 18 undoubtedly uses the same word to describe the local community. This "whole Church" is the manifestation of the eschatological Church in our world, in our town. Beyond that, we have "Churches."

Church (eschatological = pre-eternal or metaeonic = total). Could also be called space-time universal (STU).	All the saints or elect throughout space and time. Also called 'Catholic Church' in the Catechism of the Orthodox Church (COC).
Church (catholic = local) (a manifestation of the Church in space and time, by the Holy Spirit. In RC terminology, a 'particular Church.'	The saints in a particular city or area, defined by their unity in the Eucharist presided by the bishop (now called a diocese or eparchy).
Churches (regional, space-universal)	The saints in an area, who do not gather at the same place and under the same bishop for one Eucharist.

There is a great risk of equating (and confusing) the eschatological Church with the sum of all the local Churches in existence on earth at one particular

"Church"), which is likely, the fact that this text has "throughout" (καθ' ὅλης—the root expression for 'catholic') indicates an early 'distributive class usage' as opposed to the τῇ οὔσῃ ἐν used for the local Church.

[a] 1 Peter 1:1

> The "whole in every part" nature of a hologram provides us with an entirely new way of understanding organization and order. For most of its history, Western science has labored under the bias that the best way to understand a physical phenomenon, whether a frog or an atom, is to dissect it and study its respective parts.
>
> A hologram teaches us that some things in the universe may not lend themselves to this approach. If we try to take apart something constructed holographically, we will not get the partial pieces from which it is made, we will only get smaller wholes.[a]

Indeed, the relationship between Church and Eucharist is significant as we recall the words of the Liturgy of St. John Chrysostom:

> Broken and distributed is the Lamb of God; broken, but not divided; forever eaten yet never consumed; sanctifying all who partake.[b]

The similarity with holographic objects is striking. By contrast, the paradigm of Western science is also that of Western theology, and we can paraphrase Michael Talbot as follows:

> Western theology has labored under the bias that the best way to understand a physical phenomenon, whether a frog or an atom (or the Church), is to dissect it and study its respective parts.

In other words, conventional Western ecclesiology used to tell us that there is one big worldwide universal Catholic Church, of which local Churches are only parts. According to this view, the parts are not "whole" individually, one has to take all the parts to have the whole. Reflecting this approach, the *Catechism of the Catholic Church* uses traditional Western terminology:

> [The bishops should] rule well their own Churches as portions of the universal Church.[c]

Likewise, in an unpublished article entitled *What Does Catholic Mean? A History of the Word "Catholic,"*[d] Roman Catholic apologist Steve Ray explains:

> However, we have yet to define the word catholic. It comes from the Greek *katholikos*, the combination of two words: *kata*- concerning, and *holos*- whole. According to the Oxford Dictionary of English Etymology, the word catholic comes from a Greek word meaning "regarding the whole," or more simply, "universal" or "general." Universal comes from two Greek words: *uni*—one, and *vertere*—turning. In other words, a "one turning," "revolving

[a] Article *The Amazing Holographic Universe* by Michael Talbot, electronically published. See also, *The Holographic Universe*, Michael Talbot, HarperPerennial, New York, 1991

[b] Prayer at the fraction of the consecrated bread

[c] CCC, 886

[d] Published electronically on www.catholic-convert.com

As a result, the catholic Church is meant to be "one" by its very own nature.[a] If the pattern is there, we have "the whole Church;" if not, there is either nothing or a different picture.

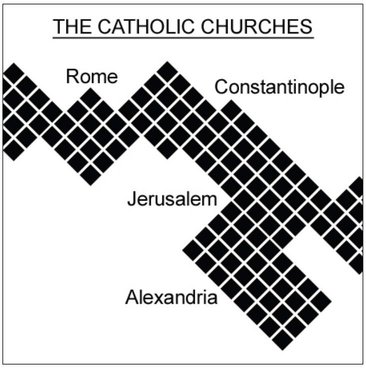


Image: the primitive approach: ontological Eucharistic ecclesiology.

Each diamond represents "a catholic Church" or "the catholic Church."

The tip of the diamond represents the bishop. The other three tips represent the deaconate, the presbyterium and the people.

A universal ontology or vocation?

In his important essay on ecclesiology entitled *Called to Communion: Understanding the Church today*, Cardinal Ratzinger (Pope Benedict XVI) offers a clear exposition of the Roman Catholic understanding of 'Church' and 'catholic Church:'

> The Church embraces the many languages, that is, the many cultures, that in faith understand and fecundate one another. In this respect it can be said that we find here a preliminary sketch of a Church that lives in manifold and multiform particular Churches but that precisely in this way is one Church. At the same time, Luke expresses with this image the fact that at the moment of her birth, the Church was already catholic, already a world Church. Luke thus rules out a conception in which a local Church first arose in Jerusalem and then became the base for the gradual establishment of other Churches that eventually grew into a federation. Luke tells us that the reverse is true: what first exists is the one Church, the Church that speaks in all tongues—the *ecclesia universalis*; she then generates Church in the most diverse locales, which nonetheless are all always embodiments of the one and only Church. The temporal and ontological priority lies with the universal Church; a Church that was not catholic would not even have ecclesial reality.[b]

[a] In a sense, the catholic Church cannot be cut. In another sense, the presbyters can be geographically distributed to parishes which can be considered "parts" of the catholic Church, but these parts always include the bishop.
[b] Ratzinger—*Called to Communion*, pp. 43,44

own people" is "a royal priesthood,"[a] and if the Lord's Supper is an "*anamnesis*,"[b] the logical consequence is the offering of "sacrifices."[c] The resulting question is "who will offer the sacrifices on behalf of the people?" Who will stand up in the middle of the assembly to preside over the Eucharistic liturgy and utter the sacred words of institution? Even in the Jewish mindset, there must be 'an order' by which some say the "Amen" and the "Alleluia" while others "serve at the altar." In the context of the Eucharist, the Church did not choose to have a 'randomly picked' president of assembly or even a 'rotational presidency.' In keeping with biblical pattern, one was set aside to be the institutional celebrant. Among the presbyters, a presiding-presbyter was elected and consecrated. The term 'bishop' soon became normative to refer to that office.[d] Hence, the bishop, as president of the Eucharistic assembly, is the living symbol of the catholic Church and the guarantee of its unity.[e]

Presbyters and bishops

It is likely that Peter's role among the Apostles (*protos*) made him the senior-celebrant whenever the Apostles were gathered. Every order has its *protos*, and Peter was that first-Apostle among the Twelve. Likewise, the bishop (who is essentially a presbyter 'ordered' or 'ordained' as *protos*) occupies "the place of Peter" in the Church.[f]

In other words, presbyters (including the bishops) are "priests" (ἱερεὺς—*hiereus*) in the sense that only they can offer the bloodless sacrifice on behalf of the people. Yet, a particular presbyter is set aside as the visible and permanent sign of unity, as Peter was set aside among the Twelve.

Regarding the relationship between *presbyteros* and *episcopos*, two positions are possible: these two views were masterfully (albeit subjectively) expounded at the turn of the twentieth century by Charles Biggs:

> In the fourth century there were in the Church two divergent theories of the origin of the Episcopate. The first is that of Theodore of Mopsuestia, the second is that of St. Jerome.

---

[a] 1 Peter 2:9

[b] Luke 22:19—the Greek ἀνάμνησιν conveys the idea of sacrifice or invocation in the LXX.

[c] Hebrews 9:23—Christian sacrifices include "a sacrifice of praise" (Hebrews 13:15), "the offering of our bodies a living sacrifice" (Romans 12:1), "the priestly service of the gospel of God" (Romans 15:16) and the offering of bread and wine.

[d] See Appendix A

[e] This is why Orthodox bishops wear a 'panagia' around their necks, i.e. an icon of the Mother of Christ who is herself the icon of the Church.

[f] In modern Orthodox usage, 'protopresbyter' is an honorary rank or title bestowed on a senior priest by his bishop.

decision of the Churches for the sake of unity, not an apostolic institution. Depending on how strongly one feels about the authority of the Church, this 'change' is more or less binding.

Option 2: the biblical terminology that equates presbyter and bishop does not negate the fact that one presbyter was in fact the institutional Eucharistic president of the community, i.e. the bishop. Regardless of what title was given to this role or office, it was of apostolic and divine origin. In this context, divine means that if Christ chose Peter to be *protos* (*arche* is not used) among the Apostles, the identification of the bishop with Peter would be based on a divine order, not on ecclesiastical policy.[a]

It is true that the terms *presbyteros* and *episkopos* were interchangeable, both in the New Testament and in 1 Clement, but we have analyzed this issue in detail in Appendix A. Whether called 'bishop' or not, there always was a presbyter designated as 'head of the table' for the Eucharistic community. This office of presidency gave him a powerful representative and symbolic role: the bishop stood at the altar on behalf of the clergy and people. Christ and the Church intersected in his personal office because the people are 'Christ' and the bishop speaks on behalf of the Great High Priest the words of institution.

What remains somewhat of a mystery is the nature of the relationship between the *protos* and his fellow-presbyters. As Jerome rightly remarked, a presbyter can do everything a bishop does except ordain. As early as the third century, the *Apostolic Tradition* of Hippolytus of Rome makes the distinction between the authority of the presbyter to "seal" and that of the bishop to actually "ordain:"

> When one ordains a deacon, he is chosen according to what has been said above, with only the bishop laying on his hand in the same manner. In the ordination of a deacon, only the bishop lays on his hand, because the deacon is not ordained to the priesthood, but to the service of the bishop, to do that which he commands… Upon the presbyters, the other presbyters place their hands because of a common spirit and similar duty. Indeed, the presbyter has only the authority to receive this, but he has no authority to give it. Therefore he does not ordain to the clergy. Upon the ordination of the presbyter he seals; the bishop ordains.[b]

Hence, the bishop is first among equals, but in a way that gives him unique privileges, indeed powers, in the Church and "on behalf of the Church."[c] On the other hand, the bishop depends on other bishops to perform an

---

[a] Peter was always called "an apostle" or "the fellow-presbyter" and "first." There was no distinguishing title for his role of presidency and leadership among the Apostles.

[b] *Apostolic Tradition*, 8

[c] This expression is used of the letter called 1 Clement in Eusebius.

Another early instance of the word catholic is associated with St. Polycarp, Bishop of Smyrna, who used the word many times. The *Martyrdom of Polycarp*, written at the time of Polycarp's death, reads:

> The Church of God which sojourns in Smyrna, to the Church of God which sojourns in Philomelium, and to all the dioceses of the holy and Catholic Church in every place… When Polycarp had finished his prayer, in which he remembered everyone with whom he had ever been acquainted . . . and the whole Catholic Church throughout the world…

These quotes, often poorly translated, are clear enough to establish that 'Catholic' could not possibly mean 'universal' or 'worldwide.' If it were the case, 'Catholic' would mean "which is in every place" and this leads to the conclusion that the *Martyrdom of Polycarp* would talk about 'the [which is in every place] Church in every place,' a meaningless tautology.[a]

The evidence, then, is that there was no universal ecclesiology in the second and third century.[b] When the Western model appeared and developed, the result was to postulate only one ultimate bishop (the pope) in the 'catholic Church' (the universal Church).

St. Peter, "head" of the catholic Church

Having a correct understanding of what the catholic Church is enables us to think with the mind of the Fathers on this issue, without being affected by the so-called 'Peter syndrome.'[c]

We have already expressed primitive Orthodox ecclesiology with this formula:

INCARNATION > EUCHARIST <> CATHOLIC CHURCH > PETER > PRESIDENT-BISHOP = ESSENTIAL/ONTOLOGICAL/DIVINE ORDER

1. The Incarnation implies the Eucharist
2. The Eucharist is connected with the Church in that both are "the Body of Christ" and "the Eucharist constitues the Church"
3. The Church's celebration of the Eucharist requires a president, which is the Bishop

By comparison, Roman Catholic ecclesiology is explained in *Jesus, Peter and the Keys* whose introduction by Kenneth Howell offers the universalist equivalent. In this model, the bishop is unavoidably absorbed by the papacy:

---

[a] Also in the Liturgy of St. Basil: "we pray to You, be mindful of Your holy, catholic, and apostolic Church, which is from one end of the inhabited earth to the other."

[b] John Zizioulas' *Eucharist, Bishop, Church* offers an in-depth examination of the primary sources.

[c] The "Peter Syndrome" is the automatic (and unjustified) application of anything about Peter to the bishop of Rome exclusively. This is deeply rooted in Roman Catholic consciousness.

The bishop as successor of St. Peter

The role of a presiding-presbyter (later called bishop) as successor of Peter who was *protos* among the Twelve is significant. This is without doubt the patristic perspective.

St. Ignatius is the first explicit advocate of what has come to be called the 'doctrine of the monarchical episcopate.' However, Ignatius does not make any connection between Peter and the bishop in a 'successive' or symbolic sense. Origen, on the other hand, makes a clear identification between the Petrine promises of Matthew 16 and the office of bishop. In fact, this identification is not presented as a theological speculation: Origen tells his readers that it was the standard claim of all bishops to have received the power of the keys:

> Consider how great power the rock has upon which the Church is built by Christ, and how great power every one has who says, "Thou art the Christ, the Son of the living God"… But when those who maintain the function of the episcopate make use of this word as Peter, and, having received the keys of the kingdom of heaven from the Savior, teach that things bound by them, that is to say, condemned, are also bound in heaven, and that those which have obtained remission by them are also loosed in heaven, we must say that they speak wholesomely if they have the way of life on account of which it was said to that Peter, "Thou art Peter..." But if he is tightly bound with the cords of his sins, to no purpose does he bind and loose.[a]

It seems that Origen had traveled extensively by the time he wrote his *Second Commentary on Matthew.* As a result, we must assume that he accurately reported what he heard: bishops were quoting Matthew 16 to establish the prerogatives of their office.

With Cyprian, we have an unambiguous exposition of Eucharistic ecclesiology combined with the identification Peter = Bishop. In the words of the great African bishop:

> Our Lord, whose precepts and admonitions we ought to observe, describing the honor of a bishop and the order of His Church, speaks in the Gospel, and says to Peter: "I say unto thee that you are Peter, and upon this rock will I build my Church, etc." And so, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards, so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers… The Church is established in the bishop and the clergy, and all who stand fast in the Faith.[b]

---

[a] *Second Book of the Commentary on the Gospel According to Matthew*, Book XII, 14

[b] *Epistle XXVI, to the Lapsed*

> in its tenacious root, and, when many streams flow from one source, although a multiplicity of waters seems to have been diffused from the abundance of the overflowing supply nevertheless unity is preserved in their origin.[a]

The episcopate is the locus of unity of the catholic Church and every bishop sits on Peter's chair. This text is often misunderstood and misquoted by those who mistakenly think that Cyprian equates Peter's Chair with the See of Rome. Cyprian clearly adopts a holographic model in which every bishop is identical to the other because they are all expressions of the one chair. There is no place for another layer of organization which would create the sequence:

BISHOPS > BISHOP OF BISHOPS > CATHOLIC CHURCH (UNIVERSAL ECCLESIOLOGY)

Cyprian, along with his synod of North African bishops, left no room for doubt:

> For neither does any of us set himself up as a bishop of bishops, nor by tyrannical terror does any compel his colleague to the necessity of obedience; since every bishop, according to the allowance of his liberty and power, has his own proper right of judgment, and can no more be judged by another than he himself can judge another.[b]

Cyprian's view of a Petrine succession in the episcopate is the view of pre-Nicene Christianity and that of Byzantine/Orthodox theology. In *The Primacy of Peter*, Fr. John Meyendorff writes:

> On the other hand, a very clear patristic tradition sees the succession of Peter in the episcopal ministry. The doctrine of St Cyprian of Carthage on the "See of Peter" being present in every local Church, and not only in Rome, is well known. It is also found in the East, among people who certainly never read the De *unitate ecclesia* of Cyprian, but who share its main idea, thus witnessing to it as part of the catholic tradition of the Church. St Gregory of Nyssa, for example, affirms that Christ "through Peter gave to the bishops the keys of the heavenly honors," and the author of the Areopagitica, when speaking of the "hierarchs" of the Church, refers immediately to the image of St Peter. A careful analysis of ecclesiastical literature both Eastern and Western, of the first millennium, including such documents as the lives of the saints, would certainly show that this

[a] *On the Unity of the Catholic Church*

[b] Acts of the Seventh Council of Carthage under Cyprian, (The Judgment of Eighty-Seven Bishops on the Baptism of Heretics). This canon does not exclude the possibility of conciliar proceedings against a bishop by his peers.

> Father Puller's quotation [from Chrysostom] begins after this point:
>
> "Why did He also pour forth His blood? To purchase those sheep whom he committed to Peter and his successors."
>
> Here Father Puller stops, remarking correctly that "his successors" does not mean the popes, but all bishops.

This issue of a universal Petrine succession in all bishops is extremely important and stands in sharp contrast with Roman Catholic ecclesiology. For instance, James Likoudis expresses forcefully the common Roman Catholic perspective:

> It is simply not true, and has never been, that all Bishops *are equal by divine right as to their authority* and that our Blessed Lord established *a visible Church without a visible head.*[a]

However, the Eastern Orthodox position, on the basis of Eucharistic ecclesiology, is that the visible Church is the catholic Church and that it has a visible "head" (in a relative sense): the bishop.[b] Moreover, if Peter's successors are "all bishops," to use Dom Chapman's admission, then all are indeed "equal by divine right as to their authority." As St. Jerome puts it:

> Wherever there is a bishop, whether at Rome or Gubbio, or Constantinople or Rhegium, or Alexandria or Tanis, his worth is the same, and his priesthood is the same. The power of riches or the lowliness of poverty does not make him a higher or a lower bishop. But all are successors of the Apostles.[c]

Once this fundamental principle of divine and ontological equality of all bishops is established, discussing the need for conciliarity and primacy among the bishops is both possible and necessary. However, this consideration implies another question. If all bishops are Peter's successors (Eucharistically speaking) and successors of particular Apostles (historically speaking), are not some bishops more 'successors of Peter' than others? To answer this question accurately, a critical distinction must be made between what the Fathers meant when they applied the Petrine texts to the bishop and references to the historical pedigree of a particular Church. In the Eucharistic sense, there can be no difference between two bishops, regardless of their possible connection with the historical whereabouts of the Twelve. Historically speaking, it might be said that a particular bishop is now presiding over a community where Peter was once

---

[a] Likoudis—*The divine primacy of the bishop of Rome*, p. xiv

[b] Eastern Orthodoxy is not opposed to using the term "head," although cautiously, to refer to other forms of non-Eucharist primacy (e.g. "the head of the Russian Orthodox Church").

[c] *Epistle 146 to Evangelus*, Migne PL 22:1192, Giles p. 154. Let us note that Jerome sees the bishops as "successors of the Apostles," not Peter. The functional differences of jurisdiction are not denied. However, we have seen that Jerome's views on the episcopate were actually defective.

Moreover, a careful examination of both ecclesiologies (universal and Eucharistic) implies two views of apostolic and Petrine succession. If the successors of Peter are the bishops, does it not follow that that the presbyters are successors of the Apostles? St. Irenaeus comes to mind:

> It is necessary to obey the presbyters who are in the Church—those who, as I have shown, possess the succession from the Apostles. For those presbyters, together with the succession of the bishops, have received the certain gift of truth, according to the good pleasure of the Father.[a]

The same idea is also dramatically expressed by St. Ignatius:

> The bishop presiding after the likeness of God and the presbyters after the likeness of the council of the Apostles, with the deacons also who are most dear to me, having been entrusted with the diaconate of Jesus Christ.[b]

> In like manner let all men respect the deacons as Jesus Christ, even as they should respect the bishop as being a type of the Father and the presbyters as the council of God and as the college of Apostles. Apart from these there is not even the name of a Church.[c]

Finally, in the very ancient *Constitutions of the Holy Apostles*, we read:

> Let the presbyters be esteemed by you to represent the apostles, and let them be teachers of divine knowledge.[d]

It is important to realize that the Roman Catholic view is somewhat different. In *Called to Communion*, Cardinal Ratzinger (Pope Benedict XVI) concluded his brief review of Orthodox Eucharistic ecclesiology with these words:

> Orthodox theologians have contrasted the Eucharistic ecclesiology of the East, which they hold up as the authentic model of the Church, to the centralistic ecclesiology of Rome. In every local Church, they maintain, the whole mystery of the Church is present when the Eucharist is celebrated... Given this premise, the inference is drawn that the idea of a Petrine office is contradictory…[e]

And yet, 'the idea Petrine office' is very much at the center of Orthodox ecclesiology. A major cause of disagreement and misunderstanding is that Rome's emphasis on Petrine succession is universal and therefore 'one level up.' A few pages later, we read:

---

[a] *Against Heresies*, IV, 26, 2

[b] *To the Magnesians*, 6:1

[c] *To the Trallesians*, 3:1

[d] ANF, Volume 7, p. 410

[e] CTC, pp. 79, 80

also comes to mind. In that sense, the bishop of Rome would seem to be last rather than first (*protos*). But of course, taken in account were the importance of the city, the symbolic importance of having Peter's relics under the bishop's altar and the fact that Peter (and Paul) would have personally entrusted the Church of Rome to a 'successor.' Because proper theology makes a sharp difference between the missionary ministry of the Twelve and the local ministry of bishops, it is not surprising that the Orthodox later complained that "You (Italians) have made him (Peter) who was teacher of the world bishop of one city."[a]

Indeed, if Petrine connections are to be considered as paramount for universal primacy, four Churches can boast some kind of special status: Jerusalem was the first choice in every way, as earthly Zion, altar of Jesus Christ *par excellence*, and Mother-Church. Jerusalem is also the See of the 'Brother of the Lord' who was ordained first bishop by Peter, James and John at the bidding of the Lord himself.[b] But Jerusalem was destroyed in 70 and 'deactivated' until the 200s. Antioch was the second 'Chair of Peter' if one is to use this expression for a locale where Peter personally proclaimed the Gospel. We have already encountered Chrysostom's conviction that Flavian of Antioch was "another Peter… who has succeeded to the virtue of Peter, and also to his chair." The third choice was Rome, because both Peter and Paul had honored the great city with their preaching and the blood of their martyrdom. Of course, Rome—the capital and center of gravity of the empire—had more than one reason to claim special status. The fourth choice was Alexandria whose Church was known as "the See of St. Mark" and whose bishops were first to be called "pope."[c] Indeed, if anyone has a convincing case for being Peter's special dynastic successor, it is no other than the Evangelist Mark. Mark was an eyewitness of the Lord, he was the companion and perhaps secretary of the great Apostle, even writing "Peter's gospel" and significantly in a context of succession, Peter calls him "my son."[d]

The Orthodox conviction is that the idea of Peter's personal dynastic succession is at odds with authentic ecclesiology which is rooted in Peter's succession in the episcopacy. This does not mean that the Pope is not successor of Peter in a certain sense (as indeed the Bishops of Antioch or Alexandria). Likewise, there is meaning and beauty to the image of St. Andrew as founder of the See of Constantinople. But ultimately, the

[a] TPOP, p. 81

[b] Eusebius writes: "The lord's brother, who had been elected by the Apostles to the episcopal throne at Jerusalem…"—HE 2.23. The Syriac Apostolic Constitutions tell us that James was "appointed Bishop of Jerusalem by the Lord Himself" (8.35).

[c] Eusebius (Maier edition, hereafter HE), p. 255. Cyprian was also called 'pope' by his clergy.

[d] I Peter 5:13

schismatic Novatian to the episcopate had been 'readmitted as a layman.'[a] A hundred years later, the Council of Nicea regulated the reception of former "Cathars" (Novatians) as follows:

> Accordingly, where all the ordained in villages or cities have been found to be men of this kind alone, those who are so found will remain in the clergy in the same rank; but when some come over in places where there is a bishop or presbyter belonging to the catholic Church, it is evident that the bishop of the Church will hold the bishop's dignity, and that the one given the title and name of bishop among the so-called Cathars will have the rank of presbyter, unless the bishop thinks fit to let him share in the honor of the title. But if this does not meet with his approval, the bishop will provide for him a place as *chorepiscopus* or presbyter, so as to make his ordinary clerical status evident and to prevent having two bishops in the city.[b]

It seems clear, however, that the roles and privileges of presbyter and bishop are ultimately defined by one's relationship with the Eucharistic community. The consciousness of the Church could thus affirm the essential importance of the bishop as necessary symbol of unity of the catholic Church while maintaining the understanding that the bishop also remains "a fellow-presbyter."[c]

From "catholic Church" to "Catholic Church"

Most pre-Nicene writers consistently use the expression 'catholic Church' to refer to the local episcopal assembly. This was the normative usage, along with the plural 'Churches.' There were also instances when 'catholic Church' could be used in a 'generic' sense, as in the expression "the catholic Church everywhere." In general, the context indicates that we are not dealing with the local expression but with a class. Although it is undeniable that this usage eventually developed into a 'space-universal Church' type of language, this was not the original intent. We could compare this usage to such words as 'fish' or 'deer' which have an invariable plural form.

In a context where Eucharistic ecclesiology is assumed and understood, the expression 'Catholic Church'[d] does not imply the existence of a universal Eucharist with a universal bishop. It refers to a class or type of structure without reference to a particular locale. Nevertheless, the temptation to shift from the class meaning to the identity meaning is great and there is

---

[a] HE, p. 240

[b] Canon 8. See TCAC, pp. 56, 57.

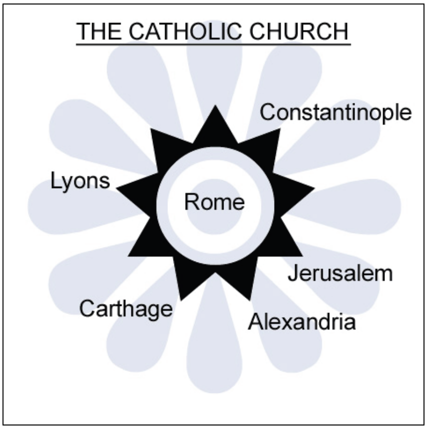
[c] 1 Peter 5:1-4. As Metropolitan John (Zizioulas) of Pergamon emphasizes, the idea of a bishop ordained and functioning without reference to an actual Eucharistic community is an ecclesiological aberration.

[d] This capitalization is consistent with the shift in meaning.

exists." In the same way, a *motus proprio* published by Pope John Paul II declares:

> He [the bishop] does not exercise the supreme power which belongs to the Roman Pontiff and to the College of Bishops as elements proper to the universal Church, elements present within each particular Church, in order that it may fully be Church, that is, a particular presence of the universal Church with all the essential elements pertaining thereto.

This terminology can easily be a cause of confusion because "universal Church" seems to be equated with "worldwide Church." This lack of distinction between the two has significant consequences.



The Roman Catholic model: every "particular Church" must be in communion, indeed subject to the Church of Rome and her bishop to be "fully catholic."

The Catholic Church is understood as the sum total of all Christians in visible unity with the visible head: the Pope.

What is conveyed is that the universal-worldwide Church "precedes"[a] the local Church and that the local Church is a manifestation not of the eschatological Church but of the so-called "universal Church." As a result, the local bishop becomes a manifestation of the universal bishop (the Pope) and his authority is derived not from his own Petrine office (that is from Peter directly and eschatologically) but from that of the Roman Pontiff. In the framework of Vatican II, Pope Paul VI issued the decree *Dominus Christus* which makes this point very clear:

> The order of bishops is the successor to the college of the Apostles in teaching and pastoral direction, or rather, in the episcopal order, the apostolic body continues without a break. Together with its head, the

[a] The same document declares: "Likewise the College of Bishops is not to be understood as the aggregate of the Bishops who govern the particular Churches, nor as the result of their communion; rather, as an essential element of the universal Church, it is a reality which precedes the office of being the head of a particular Church." This theory of a "universal college of bishops" as an essential element of the universal Church is very important in Roman Catholic thinking.

forcefully. But this is applied to the idea that there should be one universal bishop in the (universal) catholic Church since it is the pattern and the model that precedes the local Church.

The heavenly liturgy

In Eastern Orthodoxy, the liturgical life of the Church is the expression of its beliefs; indeed, it constitutes its very being. In fact, a closer look at the great Eastern liturgies will help us address the very question of ecclesiology. If we ask the question: "what precedes the Eucharistic worship of the (local) catholic Church? Is it the space-universal Church (on earth) or the space-time eschatological Church? The answer of the liturgy seems quite clear. The Eucharistic event which manifests the Body and Blood of Christ (and thus the Church) is a manifestation of the pre-eternal *eschaton*. The entrance with the Gospel (and indeed the entire spirit of Eastern worship) is reminiscent of Hebrews 12:18-29:

> As it is, you have not come to a mountain that can be touched; not one that burned with fire, gloom, darkness, storm… Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of the righteous made perfect, to Jesus, the mediator of a new covenant, and to the blood of sprinkling which pleads better than Abel's…
>
> Therefore, since we are receiving a Kingdom that cannot be shaken, let us be grateful and so offer divine service to God acceptably, with reverence and awe, for our God is a consuming fire. (EOB)

As the liturgy ascends and transcends time and space, the priest prays:

> O Master Lord our God, You have appointed in heaven the orders and hosts of angels and archangels to serve Your glory; grant that the holy angels may enter with us to serve and glorify Your goodness with us. For to You belong all glory, honor, and worship; to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen. (The priest blesses the entrance saying in a low voice:) Blessed is the entrance of Your saints always, now and forever and to the ages of ages! Amen.[a]

In the context of Hebrews 12, it might be argued that the catholic Church is an approach to the triumphant Church rather than a manifestation of the eschatological Church. The answer is that it encompasses both. The rest of the Liturgy leaves no doubt what it is that the catholic Church manifests:

> <u>Remembering</u>, therefore, this command of the Savior, and all that <u>has come to pass</u> for our sake, the cross, the tomb, the resurrection on the third day,

[a] Prayer at the entrance with the Gospel (Little Entrance), *Liturgy of St. John Chrysostom*

> scheme of things. [The] inability of Eucharistic ecclesiology to relate the individual parish to its diocese is a fatal flaw.[a]

Indeed, the modern parish is how people experience the Eucharistic community. The relationship between the parish (led by the presbyter) and the 'catholic Church' (led by the bishop) has been studied in depth by Metropolitan John (Zizioulas) of Pergamon. Suffice it to say that in Orthodox Eucharistic ecclesiology, the parish is not a 'catholic Church.' It is, as in the early Church, an extended part of the episcopal Eucharist. The presbyter has been detached in space to extend the one altar as needed, but it is not a separate Eucharist. Zizioulas has shown that the early Churches opted for such a spatial distribution of the *synthronon*[b] because its ecclesiology was solidly established, and because great care was made to connect the presbyter-led parish with its bishop, by means of the *fermentum*,[c] the *antimension*,[d] the commemoration of the bishop, etc.

It may seem that "the parish, not the diocese, is the Eucharistic community," but in fact, the parish is an extension, a part of the full community gathered around the bishop. This is why the presbyter commemorates his bishop[e] and offers the Eucharist on the bishop's *antimension*.[f] This is how the parish is a part or fraction of the diocese—so that the holographic pattern of the catholic Church can be complete (bishop—presbyters—deacons). It does not follow from this organization that the diocese is properly speaking a part of a 'universal Church:' it is the 'whole Church,' the 'catholic Church,' in keeping the principles discussed previously.[g]

---

[a] The Eastern Doctrine of the Catholic Church (This Rock: October 1995), accessed at: http://www.catholic.com/thisrock/1995/9510fea1.asp

[b] In ancient Church buildings, this was the 'thrones' of the presbyters around that of the bishop.

[c] A fragment of the bishop's Eucharist that was sent to the parishes during the service. This practice persisted in Rome for a very long time.

[d] A rectangular piece of cloth signed by the bishop and upon which the presbyter offers the liturgical sacrifice, as deputy of the distant bishop.

[e] In the Greek tradition (which is the most ancient and orthodox), the priest commemorates his bishop only (no metropolitan or patriarch). This Slavic practice was introduced when a form of universal ecclesiology was adopted.

[f] The *antimension* is a piece of cloth signed by the bishop which extends the episcopal altar and confirms that this Eucharist is authorized by him and performed in his name. For centuries, the Church of Rome used the *fermentum* for the same purpose. See BEC, pp. 222-227

[g] The author was correct in noting that Fr. Afanasieff's identification of the parish with the 'catholic Church' was problematic. This was indeed incorrect, as explained in Zizioulas' *Eucharist, Bishop, Church*.

leadership, even headship at every level: local, regional, national and international?

The first question is foundational: Does the Church have a structure beyond the local assembly presided over by the bishop? Strictly speaking, the answer can only be no. In the mind of the early Fathers, 'there is one bishop in the catholic Church'. Beyond that, we should speak of Churches in Asia, Churches in Europe, Churches in the Empire, Churches everywhere. By definition, the Eucharistic structure of the local Church cannot extend beyond its boundaries.[a] The local Church is the whole Church. What we see (and need) beyond the local Church are structures of common union, communication and harmony. The main point is that these structures do not belong to the Eucharistic ontology of the catholic Church. Local Churches are in a relationship of individual wholeness and mutual co-dependency. Further, the concept of layers of geographic organization and communication comes from the very pages of the New Testament ("the Churches in Achaia," etc.) In this context, every Church is the same catholic Church as every other, and their bishops have full ontological equality. And yet, every gathering, even if it is a gathering of equals, should have a leader or first for the sake of good order. In practice, various criteria that can be used to facilitate order, such as age, years of service, political importance of one's Church or unique historical connection with an apostle.

The 34th apostolic canon (already cited) can be considered the golden rule for such forms of primacies at the service of these geographic structures of communion:

> It is the duty of the bishops of every ethnic area to know who among them is the first, and to recognize him as their head, and to refrain from doing anything unnecessary without his advice and approval… But let not [the primate] do anything without the advice and consent and approval of all.

This canon can be understood as a practical application of the words of our Lord to his Apostles:

> But Jesus called them together, and said, "You know that the rulers of the nations lord it over them, and great ones make their authority felt. It shall not be so among you! Instead, whoever desires to become great among you shall be your servant. Whoever desires to be first (*protos*) among you shall be your servant, even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.[b]

---

[a] The creation of very large dioceses is problematic, both practically and in terms of sound ecclesiology. In this regard, Greece is a good example with relatively small dioceses allowing the bishop to be the nearby pastor of his flock.

[b] Mark 10:42-44; Matthew 10:27

confusion. What is essential is that the primacy of the husband or bishop exists by the divine ontology of 'family' and 'Church,' not as options.

It is in therefore in an organizational, not ontological sense that Eastern Orthodoxy is comfortable with the idea of 'primates' and 'heads' and should indeed recognize the need for such leadership. Fr. Meyendorff confirms:

> There exists, however, another succession, equally recognized by Byzantine theologians, but only on the level of the analogy existing between the apostolic college and the episcopal college, this second succession being determined by the need for ecclesiastical order. Its limits are determined by the Councils, and—in the Byzantine practice—by the "very pious emperors."[a]

In the authentically scriptural and patristic model, only the local catholic Church (the diocese) has ontological existence. We do not 'go down' (or sideways) from a worldwide organism to the local Church. Instead, we see a network of Churches which has a different ontology than the catholic Church. There is a top-down model, but it is that of the eschatological Church intersecting with space and time, not that of the worldwide 'Church.' This is how St. Ignatius[b] can write that the bishop "is the place of God."

Imperial unity and Orthodox universalism

Christianity in general and Eastern Orthodoxy in particular is undeniably connected with the history of the Roman Empire. After all, our Lord was "crucified under Pontius Pilate"—a Roman imperial official. After centuries of persecutions, a Roman emperor finally embraced the Christian faith and embarked upon the difficult task of 'harmonizing' Church and State. Even though Eucharistic ecclesiology was solidly embedded in the liturgy and consciousness of the Church, the paramount concern became that of ecumenical unity. Between Nicea (325) and Chalcedon (451), belief in the individual wholeness of each catholic Church was maintained, but not emphasized. The main concern was the political and ecclesiastical unity of 'the catholic Churches' as 'one Catholic Church.'

Within years, the 'catholic Church' became 'the diocese' and its boundaries were defined by the existing territorial subdivisions of the imperial administration. This came to be known as 'the principle of accommodation.'

---

[a] TPOP, p. 89

[b] Also, the *Constitutions of the Holy Apostles*, ANF, Volume 7, p. 410

the origin and type of primacy enjoyed by the 'head' bishop of the universal common union.

Universal Primacy according to Rome

The Roman Catholic theology of universal primacy is the consequence and reflection of its universal ecclesiology.

From the *Catechism of the Catholic Church*:

> **The episcopal college and its head, the pope**
>
> 880 When Christ instituted the Twelve, "he constituted [them] in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from among them." Just as "by the Lord's institution, St. Peter and the rest of the Apostles constitute a single apostolic college, so in like fashion the Roman Pontiff, Peter's successor, and the bishops, the successors of the Apostles, are related with and united to one another."
>
> 882 The Pope, Bishop of Rome and Peter's successor, "is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the Faithful." "For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered."
>
> 883 "The college or body of bishops has no authority unless united with the Roman Pontiff, Peter's successor, as its head." As such, this college has "supreme and full authority over the universal Church;[a] but this power cannot be exercised without the agreement of the Roman Pontiff."[b]

Primacy according to Eastern Orthodoxy

As we have seen, the 'universal Church' is a political or functional arrangement, not an ontological reality. Contrary to the opinion of some, the concept of universal primacy[c] does exist in the Orthodox Communion. It is not the historical primacy of Rome that is in question but rather its divine origin, absolute "fullness of power," ontological reality and unlimited scope. For the Eastern Orthodox Churches, the documents of Vatican I (1870) described a universal *supremacy* of divine right, not what should be properly called 'primacy.'

The *Encyclical of the Eastern (Orthodox) Patriarchs* of 1848 made it clear that:

---

[a] Clearly, "whole Church" and "universal Church" must mean worldwide (space-universal), not eschatological (space-time-universal).

[b] CCC, p.234

[c] In reference to non-Eucharist primacy

This patriarchal "primacy of honor" is much more than an honorary rank. The reference to "Canon 34 of the Holy Apostles" is extremely important. This ancient canon reads:

> It is the duty of every nation to know the one among them who is the first, and to recognize him as their head, and to refrain from doing anything unnecessary without his advice and approval; instead, each of them should do only whatever is necessitated by his own district and by the territories under him. But [the head] should not do anything without the advice and consent and approval of all. For only thus there be concord, and will God be glorified through the Lord...[a]

"Canon 9 of Antioch" is an application of the same principle to the prerogatives of the metropolitan:

> The bishops of the province must know that the bishop placed at the head of the metropolis [i.e. the metropolitan], is also entrusted with the care of the province. It is to the metropolis that all those go who have business to do. In consequence it has been ruled that he will occupy the first place in regard to honors and that the other bishops (in conformity with the ancient canon decreed by our fathers and which is still in force) will not be able to do anything without him, except administer their diocese and the territory adjoining. He must take care of the country districts which are dependent on the episcopal city, ordain for them priests and deacons and do all things with discernment. But, outside of these limits, he may do nothing without the assent of the bishop of the metropolis who, in his turn, may decide nothing without the advice of the other bishops.

In the case of the 'Russian Church,' we find that the patriarch's primacy of honor comes with many 'hierarchical privileges,' namely:

> 6. The Patriarch of Moscow and All Russia, together with the Holy Synod shall convene Bishops' Councils and in exceptional cases the Local Councils and shall preside at them. The Patriarch of Moscow and All Russia shall also convene the sessions of the Holy Synod.
>
> 7. In exercising his canonical authority, the Patriarch of Moscow and All Russia shall: a) be responsible for the implementation of the decisions of the Councils and the Holy Synod; b) submit to the Councils the reports on the situation in the Russian Orthodox Church for the period between the Councils; c) uphold the unity of the hierarchy of the Russian Orthodox Church; d) exercise authoritative supervision over all Synodal departments; e) address the Pleroma of the Russian Orthodox Church with pastoral messages; f) sign the general Church documents after their appropriate approval by the Holy Synod; g) exercise the executive and instructive authority in governing the Moscow Patriarchate; h) communicate with the Primates of the Orthodox Churches in compliance with the decisions of the

---

[a] *The Rudder of the Holy Orthodox Christians or All the Sacred and Divine Canons*, D. Cummings, Chicago, 1957

THE ORTHODOX CHURCH TODAY

It is then clear that the common idiom '(Eastern) Orthodox Church' is a functional-practical expression which does not mean that Orthodoxy has adopted universal ecclesiology. Indeed, a more accurate name would be 'Eastern Orthodox Communion' or even 'Orthodox Catholic Communion.' Its basic and fundamental unit is the diocese or 'catholic Church.' In application of Apostolic Canon 34, the modern day organization of the Churches is as follows:

- Ecumenical Patriarchate of Constantinople
- Patriarchate of Alexandria
- Patriarchate of Antioch
- Patriarchate of Jerusalem
- Patriarchate of Moscow
- Patriarchate of Serbia
- Patriarchate of Romania
- Patriarchate of Bulgaria
- Patriarchate of Georgia
- Archdiocese or 'Church' of Cyprus
- Archdiocese or 'Church' of Greece
- Metropolia or 'Church' of Poland
- Archdiocese or 'Church' of Albania
- Metropolia or 'Church' of the Czech Lands and Slovakia
- Metropolia or Orthodox 'Church' in America (autocephaly recognized by Moscow, Bulgaria, Georgia, Poland, and the Czech Lands and Slovakia)

The unity of the Orthodox Communion is vividly expressed when the head of an 'autocephalous Church' celebrates the Divine Liturgy. During the great entrance, the hierarch commemorates by name every other primate'.[a]

Hence, the unity of the universal communion of Eastern Orthodoxy is brought about by the ministry of the Holy Spirit, as St. John Chrysostom once wrote:

> A household cannot be a democracy, ruled by everyone, but the authority must necessarily rest in one person. The same is true for the Church: when men are led by the Spirit of Christ, then there is peace.[b]

---

[a] It should be noted that in the diptychs of the Moscow Patriarchate and some of its daughter Churches, the ranking of four of the patriarchates is different. Following Moscow in rank is Georgia, followed by Serbia, Romania, and then Bulgaria. The remainder of the rankings beginning with Cyprus is the same.

[b] *Homily 20 on Ephesians*

(1) The Word was a god or The Word was god (Jannaris, Becker, DeBuhn)

(2) The Word was divine (Moffatt, Goodspeed, Schonfield, Temple, Strachan, Zerwick)

(3) The Word was deity (Dana and Mantey, Perry, Tenney, Fennema)

(4) What God was, the Word was (NEB, REB).

The EOB footnote for this verse explains the difficulty:

> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a qualitative sense for *theos.* The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely) or the trinity. The point being made is that he is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God from God… True God from True God… *homoousion* with the Father"

In order to allow the public reader to use the now traditional form "The Word was God," the EOB uses parentheses to inform the private reader that the second *theos* should be understood in a qualitative, not personal sense. The liturgical reader also has the option to read the verse as "the Word was what God was" which is indeed a very accurate translation of the grammar and intent of the Greek text.

JOHN 1:18—THE "UNIQUELY-BEGOTTEN" SON

John 1:18 presents a double difficulty. The first aspect is that the original Greek is debated. Several ancient manuscripts read μονογενὴς θεὸς ("only-begotten or unique God") instead of μονογενὴς υἱὸς ("only-begotten or unique son"). Inasmuch as the Critical Text gives preponderance to the so-called Alexandrian textual tradition, it adopts θεὸς as the most likely original reading of John 1:18. This reading is also cited by Irenaeus (Latin text), Clement (2 out of 4 citations), Origen, Arius, Hilary, Basil, Gregory of Nyssa, Jerome and Cyril.

On the other hand, Byzantine manuscripts always read μονογενὴς υἱὸς which is therefore the reading found in the Patriarchal Text and the main text of the EOB. The witnesses supporting this reading are geographically widespread and it is consistent with Johannine usage (3:16, 18; 1 John 4:9).

Hence, it is extremely difficult to be certain as to the original reading of this passage, but it is clear that both μονογενὴς θεὸς and μονογενὴς υἱὸς are consistent with John 1:1 and that they do not create any doctrinal issues.

APPENDIX D: JOHN 15:26—THE FILIOQUE CONTROVERSY[a]

INTRODUCTION: ECONOMY AND ONTOLOGY

John 15:26 is the key text for the theological issue of the *filioque* which was and remains a major cause of debate and disagreement between Orthodoxy and Western Christianity.

Historically, we can discern a possible pattern of evolution for so-called Latin and Greek theology. If we consider the case of ecclesiology, what the East considers 'economical' or 'functional' tends to be seen as 'ontological' and 'dogmatic' in the West. This is the case with universal ecclesiology and primacy: the functional utility of a universal primate is understood as theological and dogmatic in Roman Catholicism.[b] To an extent, the question of clerical celibacy can be examined in the same light: the functional ideal of having undivided clerics available to offer the Eucharist every day and to serve with the greatest possible freedom led to the quasi-dogmatization and 'essentialization' of celibacy in the West.

When we turn to other theological issues, notably the *filioque*, it could be argued that the economic procession or 'missions' of the Spirit 'from the Son' or 'through the Son' has also been understood as an ontological truth in the West. Both Greeks and Latins agreed that the economy or missions of the Holy Spirit are from the Father through the Son, as is clear in Scripture. In an outstanding article on the Trinity written by Paul Owen, this distinction is well explained:

> First of all, mainstream Christians distinguish between the Trinitarian economy of God, and the Trinitarian ontology of God. What does that mean? These terms are an attempt to come to grips with two aspects of God's relationship to the world: his otherness (transcendence), and his presence in the world (immanence). God is not, in his essence, a part of the space-time continuum which we might designate the "created order." It is

[a] This chapter is an authorized excerpt/adaptation from *His Broken Body* by Laurent Cleenewerck

[b] See Appendix B

John 15:26

ὅταν	δὲ	ἔλθῃ	ὁ	παράκλητος	ὃν	ἐγὼ	πέμψω
when	and	comes	the	Comforter	whom	I	will send
ὑμῖν	παρὰ	τοῦ	πατρός	τὸ	Πνεῦμα	τῆς	ἀληθείας
to you	from	the	Father	the	Spirit	—	of truth
ὃ	παρὰ	τοῦ	πατρὸς	ἐκπορεύεται			
who	from	the	Father	proceeds			

Hence, apart from the issue of the canonical legitimacy of this modification, the real question seems simple: is the underlying theology correct?

"ONE GOD," EAST AND WEST

Because Paul Owen writes from a Western perspective, his presentation quickly reveals the root of the difference between the Greek and Latin perspectives:

> Orthodox Christians believe that God is one eternal, personal and spiritual divine substance who exists in three modes of subsistence, or three self-distinctions.

Here, "Orthodox Christians" refers to 'mainstream (Western) Christians,' not to the Eastern Orthodox. In fact, the authentic Eastern Orthodox mind would disagree with the above statement which seems to confuse "personal" and "substance." The Greek Fathers would have written quite a different summary, something along the lines of:

> Orthodox Christians believe in one God the Father, whose person is uncaused and unoriginate, who, because He is love and communion, always exists with His Word and Spirit.[a]

Our Western theologian continues with an equally problematic statement:

[a] Note: This is not a quote from Paul Owen's article.

> priority of position within the Trinity. The Father alone is unbegotten and non-proceeding. But does the Monarchy, the font of Deity, reside in the Father's person, or in his Being? Is the Son begotten of the Father's person, or his Being? Does the Spirit proceed from the Father's person, or his Being? If, as the Eastern Church insists, the font of Deity resides in the Father's person, then the Spirit clearly must proceed from the Father alone, since the Son does not possess the Father's person. But if the font of Deity resides in the Father's Being, then the conclusion may be drawn that the Spirit proceeds from the Father and the Son, since all are agreed that the Father and the Son are con-substantial, that is, that they are identical in essence. Largely due to the influence of Augustine, the Western Church gradually settled on the view that the Spirit proceeds from both the Father and the Son, and eventually the words "and the Son" were added to the text of the Niceno-Constantinopolitan Creed.

The above summary deserves to be read with extreme care, since the real debate over the *filioque* is explained with great clarity. This is exactly what St. Photius had explained in his *Mystagogy of the Holy Spirit*:

> If the Father is cause of the hypostases produced from Him not by reason of nature, but by reason of the hypostasis; and if, up to now, no one has preached the impiety that the Son's hypostasis consists of the principle of the Father's hypostasis… then there can be no way the Son is cause of any hypostasis in the Trinity.[a]

At this point, Paul Owen continues his presentation with great accuracy:

> This argument has important theological ramifications. If the font of Deity is located in the Father's person, then the divine nature of the Son and the Spirit will of necessity be a derived divinity. In fact, it is a general tendency of the Eastern Fathers (Gregory Nazianzen excluded[b]) to speak of God the Father as the cause of the Deity of the Son and the Spirit. The issue at stake is whether or not each of the Persons of the Trinity can be spoken of properly as God in their own right (*autotheos*). Thomas F. Torrance writes:
>
> > When the Cappadocian theologians argued for the doctrine of one Being, three Persons (*mia ousia treis hypostaseis*) they did so on the ground that the *ousia* had the same relation to the *hypostasis* as the general or common to the particular. They pointed, for instance, to the way three different people have a common nature or *physis*. They absorbed the Nicene *ousia* of the Father (*ousia tou Patros*) into the *hypostasis* of the Father (*hypostasis tou Patros*), and then when they spoke of the three divine Persons as having the same being or nature, they were apt to identify *ousia* with *physis* or

[a] Par. 15

[b] Torrance (and Owen) are wrong on this point. St. Gregory of Nazianzus is very explicit: "The Father, the Son and the Holy Spirit have this in common; that they are uncreated, and they are divine. The Son and the Spirit have this in common; that they are derived from the Father." "They [the Son and Spirit] are not without [arche—origin or] beginning in respect of cause… They are not subject to time, since time originates from them." In Bettenson, pp. 116-117

> "Monarchy of the Father" implies that the Father is the sole Trinitarian Cause (αἰτία) or Principle (principium) of the Son and of the Holy Spirit.

Likewise, in his article *Filioque: A Response To Eastern Orthodox Objections*, Roman Catholic author Marc Bonocore repeats several times that:

> Both Greek East and Latin West confess, and always have confessed, that the Father alone is the Cause (Aition) or Principle (Principium) of both the Son and the Spirit.

In a remarkable essay entitled *The Filioque: Dogma, Theologoumenon or Error?*, Fr. Theodore Stylianopoulous (Greek Orthodox) stresses the importance of this point:

> Similarly Moltmann observes that "the filioque was never directed against the 'monarchy' of the Father" and that the principle of the "monarchy" has "never been contested by the theologians of the Western Church." If these statements can be accepted by the Western theologians today in their full import of doing justice to the principle of the Father's "monarchy," which is so important to Eastern triadology, then the theological fears of Easterners about the filioque would seem to be fully relieved. Consequently, Eastern theologians could accept virtually any of the Memorandum's alternate formulae in the place of the filioque on the basis of the above positive evaluation of the filioque which is in harmony with Maximos the Confessor's interpretation of it. As Zizioulas incisively concludes:
>
> The "golden rule" must be Saint Maximos the Confessor's explanation concerning Western pneumatology: by professing the filioque our Western brethren do not wish to introduce another αἴτον in God's being except the Father, and a mediating role of the Son in the origination of the Spirit is not to be limited to the divine Economy, but relates also to the divine οὐσία.

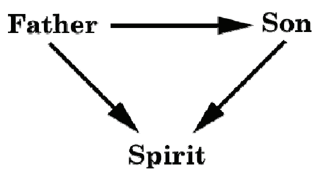
It is important to understand that the Eastern Orthodox doctrine of icons is rooted in its Trinitarian theology: the 'relative worship' (or veneration) (*proskynesis*) of icons (derived images of God) is proper if the ultimate object of worship (*latreia*) is the uncreated Trinity and even more ultimately the uncaused and unoriginate Father of whom Christ is the perfect "icon," the "*character* of his *hypostasis*."[a] Legitimate honor and veneration due to a created image of God (parents, kings, saints) becomes idolatry if it is by intention disconnected from the ultimate prototype which is for us the Trinity and in an ultimate ontological sense, the person of the Father.

Unlike Paul Owen (and Photius), not everyone is fully aware that the critical question is "Does the Spirit proceed from the Father's person, or his Being? If, as [Eastern Orthodoxy] insists, the font of Deity resides in the Father's person, then the Spirit clearly must proceed from the Father alone, since the Son does not possess the Father's person." In *Being as*

[a] Hebrews 1:2-3; translated "exact replica of his person" in the EOB.

> nature of the "oneness" of the Godhead; but the current "social" model is also largely driven by perceived philosophical difficulties with the doctrine of the Trinity as articulated in Western manifestos such as the so-called Athanasian Creed. The "modal" or "psychological" model goes back to Augustine, and has been advocated by important thinkers in our century such as Karl Barth, Karl Rahner, Donald Bloesch, Kelly James Clark and Thomas F. Torrance. The "social" model is more heavily indebted to the Cappadocians, and is represented by theologians such as Cornelius Plantinga, Leonardo Boff, Jürgen Moltmann, Richard Swinburne, Millard Erickson and Clark Pinnock…
>
> In [the psychological model], the distinctness in union of the Father, Son, and Holy Spirit is thought of as being something like ("analogous to") the distinctness, say, of a person's intellect, heart, and will within the unity of the one person (St. Augustine).

It is in the context of admittedly speculative reflection on the mystery of the Trinity that St. Augustine, while affirming the Monarchy of the Father, described the Holy Spirit as "the bond of love" between the Father and the Son. This is why Augustine taught that the Spirit proceeds "mainly" (*principaliter* means an original source and implies a secondary source) from the Father, but also from the Son, not only economically but indeed ontologically. The following illustration is a generally accepted way to express the Western-Augustinian emphasis:



Let us note, however, that the psychological imagery was also used by the second-century apologists, notably Athenagoras of Athens:

> The understanding and reason (*nous kai logos*) of the Father is the Son of God. But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father, not as having been brought into existence (for from the beginning, God, who is the eternal mind [*nous*], had the Logos in Himself, being from eternity instinct with Logos [*logikos*]; but inasmuch as He came forth to be the idea and energizing power of all material things…[a]

Nevertheless, the overall Eastern tradition, because it stresses the Scriptural and pre-Nicene teaching of the Monarchy of the Father, prefers St. Ireneaus' pyramid vision of the Word and Spirit as "the two hands of God:"

---

[a] *Apology*, Chapter 10

> "Filioque" ("and the Son") seriously challenges, if not totally destroys, the originally-intended meaning of this Creedal statement. And we Roman Catholics fully agree and admit this. The introduction of the Filioque is clearly a departure from the original intention and design of the A.D. 381 version of the Constantinopolitan Creed. However, it is not a departure from apostolic orthodoxy.

In other words, official Roman Catholicism teaches that the Latin *procedit* used in the Vulgate to translate the Greek *ekporeutai* had in fact a wider meaning, not only that of 'having its cause and origin in,' but "a wide implication." In fact, it is explained that *procedit* was understood as equivalent to *proinai*, a concept which can be a source of confusion between economy and ontology.

Bonocore continues:

> But, if the Western Church agrees with the East that the Spirit proceeds from the Father alone, then what does it mean by "Filioque" –that the Spirit proceeds "from the Father and the Son?" When the West speaks of the Spirit "proceeding" from the Father and the Son, it is referring to something all-together different than "procession" as from a single source (aitia). It is not advocating two sources or principals for the Spirit, or some kind of "double spiration," as is all-too-commonly (wrongly) assumed by many Eastern Orthodox. Rather, it is using the term "proceeds" in an altogether different sense. And the best way to illustrate the two different senses or uses of the term "proceeds" (Greek vs. Latin) is though the following analogy:
>
> If a human father and son go into their back yard to play a game of catch, it is the father who initiates the game of catch by throwing the ball to his son. In this sense, one can say that the game of catch "proceeds" from this human father (an "aition"); and this is the original, Greek sense of the Constantinopolitan Creed's use of the term "proceeds" ("ekporeusis"). However, taking this very same scenario, one can also justly say that the game of catch "proceeds" from both the father and his son. And this is because the son has to be there for the game of catch to exist. For, unless the son is there, then the father would have no one to throw the ball to; and so there would be no game of catch. And, it is in this sense (one might say a "collective" sense) that the West uses the term "proceeds" ("procedit") in the Filioque. Just as acknowledging the necessity of the human son's presence in order for the game of catch to exist does not, in any way, challenge or threaten the human father's role as the source or initiator (aition) of the game of catch, so the Filioque does not deny the Father's singular role as the Cause (Aition) of the Spirit; but merely acknowledges the Son's necessary Presence (i.e., participation) for the Spirit's eternal procession from the Father to Someone else –namely, to the eternal Son. Father and Son are thus collectively identified as accounting for the Spirit's procession. This is all that the Filioque was ever intended to address.

Son" cannot be added to the Greek verb *ekporev-* under any circumstance, while even "through the Son" is very problematic.

FROM THE FATHER THROUGH THE SON?

We now arrive at an expression that is acceptable on both sides because of its patristic use: that the Spirit proceeds (*procedit-proinai*) from the Father through the Son. It should also be said that this formula is not excluded by St. Photius' insistence that the Spirit proceeds (*ekporev-*) from the Father alone. Fr. Stylianopoulous explains:

> Photios' famous formula, "the Spirit proceeds from the Father alone," intends not to deny the intimate relations between the generation of the Son and the procession of the Spirit, but only to make utterly explicit that the Father alone causes the existence of both the Son and the Spirit, conferring upon them all his being, attributes, and powers, except his hypostatic property, i.e., that he is the Father, the unbegotten, the source, origin, and cause of divinity.

After reviewing several patristic quotations, Eastern Orthodox apologist Thomas Valentine concludes that "through the Son" is "the typical Eastern formula," but with this important caveat:

> The word *dia* never means "by" in the sense of "by means of," i.e. as an agent. It means through in a non-additive sense—*dia* is always non-additive, referring to a tunneling or channeling effect, like water through a pipe. Many Church Fathers use *dia* as a way of expressing the relationship between the Son and the Holy Spirit—through speaking the Word, the Father exhales the Wind/Spirit (*pnevma* means both) just as a person speaking exhales wind/air when speaking words.

There are two primary reasons for which the Orthodox insist that the Creed of 381 should not be modified. The first one is that the Creed of Nicea-Constantinople was the common confession of faith, so much that Pope Leo III had it engraved on two plaques on silver and mounted in Rome. By altering the common Creed, even without evil or heretical intent, the West created what became a dogmatic difference in the very proclamation of Faith. The Arian menace was soon defeated, and the pastoral need for the *filioque* had disappeared long before the Great Schism. The second reason is that the *filioque* addition goes beyond was written in the Scriptures and by the honored Fathers of the Second Council. There can be no doubt that the "Spirit proceeds from the Father" as is taught by our Lord in John 15:26, but this is as far as the Scriptures will go. Thomas Valentine (Orthodox) offers a reflection worthy of consideration:

> Unless one asserts that either the Lord Jesus Christ spoke a superfluous repetition or that Saint John distorted the Lord's words and created a superfluous repetition, it is not possible to claim, as have some supporters of

New American Bible	When the Paraclete comes, the Spirit of truth who comes from the Father—and whom I myself will send from the Father—he will bear witness on my behalf.

Hence, the reason for the Orthodox insistence that the *filioque* be removed from the Creed is in fact to foster ecclesial unity and to uphold the Scriptural terminology of the Ecumenical text.

REVISIONIST THEOLOGY?

There is another valid reason for which Orthodox are loath to concede to an acceptable (or even positive) interpretation of the *filioque*, and that reason is the great difficulty in reconciling Rome's insistence that "[the Father] is the sole origin (*arche*, *aitia*) of the *ekporevsis* of the Spirit" with the constant affirmation that the Spirit "proceeds by a communication of the same singular essence by one eternal spiration from the Father and the Son as from one principle." Even though the Vulgate translated *ekporevomenon* by *procedit*, the official *Clarification* explains that in these affirmations, *procedit* does not means *ekporevsis* but *proienai*, so that something different than causal origination is being discussed. This is a very subtle nuance, often lost on the masses. The consistent wording of Latin theology is as follows:

> The Father is from no one; the Son is from the Father only; and the Holy Spirit is from both the Father and the Son equally. *The 4th Lateran Council, 1215, A definition against the Albigenses and other heretics*
>
> [We] confess that the Holy Spirit proceeds eternally from the Father and the Son, not as from two principles, but as from one; not by two spirations but by one. *The 2nd Council of Lyons, 1274, Constitution on the Procession of the Holy Spirit*
>
> The Father is not begotten; the Son is begotten of the Father; the Holy Spirit proceeds from the Father and the Son. *The Council of Florence, 1438-45, Decree for the Jacobites*
>
> The Council of Florence in 1438 explains: "The Holy Spirit is eternally from Father and Son He has his nature and subsistence at once (simul) from the Father and the Son. He proceeds eternally from both as from one principle and through one spiration . . . . And, since the Father has through generation given to the only begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the Holy Spirit proceeds from the Son." *Catechism of the Catholic Church, 246*

THE TRINITY

Perhaps one reason for the mystery and abstract complexity of this issue is that few people understand what (or better who) the Holy Spirit is all about. In the Book of Acts, we read:

> Paul said to them, 'Did you receive the Holy Spirit when you believed?' And they replied, 'No, we have not even heard that there is a Holy Spirit!' And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began to speak with tongues and to prophesy.[a]

Today's problem is not that Christians do not know that "there is a Holy Spirit," the problem is that few would be able to explain who the Spirit is and what he accomplishes. Indeed, very few theologians or apologists who discuss the issue of the *filioque* engage the question of what we mean by Father, Son and Holy Spirit. St. Augustine (whose 'work in progress' *De Trinitate* seems to have been published against his will) was among those who, for better or worse, attempted to understand the trinitarian mystery of the Godhead with imaginative and controversial analogies.

One possible way to convey what is meant by Holy Spirit is:

The Holy Spirit is the divine-uncreated, hypostasis, power[b] *and mind that manifests what is true and existing.*

This imperfect but useful definition makes sense when we consider the role of the Holy Spirit at the Lord's baptism, the epiclesis of St. Basil and the fact that "no one can say Jesus is Lord except by the Holy Spirit."[c] Hence, the "Spirit of Truth" is the revealer of what is true, the One who "knows the deep things of God."[d] The relationship of the Spirit with God (or the Father, in an absolute sense) and the Word seems clear: the Father is the primordial and causal mind with the purpose and identity of love and communion. The Word or Son is the expression, the self-aware agent that executes and communicates the Father's transcendent mind. This is the theology of the New Testament:

> In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made time and

[a] Acts 19:2, 6

[b] This is the dynamic and kenotic aspect to the Spirit in the sense that His mission is not to impose His hypostasis but to reveal and glorify what He indwells. See Zechariah 4:14 NJB (Not by might and not by power, but by my spirit*' -- says Yahweh Sabaoth) (*or "Spirit")

[c] 1 Corinthians 12:3

[d] 1 Corinthians 2:10

Western Christianity that we find such aberrations as 'Oneness' theology and the triple *autotheos* of John Calvin.

It is revealing that the issue of Arianism is addressed several times in Mark Bonocore's extensive *Response to Eastern Orthodox Objections.* At one point, the Roman Catholic apologist writes:

> [The *filioque*] was included in the Creed by the Western fathers at Toledo in order to counter the claims of the 6th Century Spanish (Germanic) Arians. These Arians were of course denying this essential and orthodox truth—that is, the Son's eternal participation in the Spirit's procession.

But Arianism[a] had nothing to do with the question of the Spirit's procession: the only truth debated with the Arians was the uncreated nature and eternality of the Logos. What Bonocore calls an "essential and orthodox truth" so dear to the West is in fact a complex and delicate subject of discussion. His *Response* continues:

> It is of course quite disturbing (from the Western perspective) that modern Eastern Orthodox (i.e., Photian) theology comes very close to advocating this same Arian view by refusing to incorporate the Son's participation in the Spirit's eternal procession in any way.

However, the Photian position does no such thing, and if it did, it would simply be the affirmation that the ontological procession of the meaning of the mind has its total cause and origin in the mind, independently from the word.

Fr. Romanides also noticed this lingering concern with Arianism in the writings of St. Augustine:

> Augustine was completely obsessed by the Arian argument that proof that the Logos of the Father is created is the fact that He appeared to the Prophets and Patriarchates of the Old Testament and the prophets and Apostles of the New Testament.[b]

Indeed, Cappadocian-Orthodoxy is sometimes perceived with concern by Westerners. As Paul Owen expressed very clearly:

> Hence there is an element of ontological subordinationism[c] which remains in the Eastern view, which in the mind of those inclined toward the view of the Western tradition, leaves the door open to implicit Arianism…

---

[a] At least in the East. It is possible that the Spanish Arians emphasized other aspects of the Son's non-eternality.

[b] Article accessed at: http://www.romanity.org/data/1351en.rtf

[c] This assertion is untrue: God the Father is love, this is the eternal expression of his Being, which is why the Father is always with his Word and Spirit, being as communion. We might as well argue that the ontology of the Father as love-communion is placed under the ontological subordination of the Son and Spirit since without them the Father cannot be who He is.

> the Father is greater, but as God, He and the Father are one (John 8:21- 58; Matthew 16:16-17; Matthew 26:63-66).[a]

However, modern Arians (Jehovah's Witnesses) or the sincere seeker always realizes that this 'interpretation' of John 14:28 is weak: of course, the Father is greater that the Son in his human nature: such an obvious and meaningless statement would have no place in Our Lord's discourse. What is wrong, in the Western mind, with the explanation provided by St. Gregory the Theologian? It seems that the *filioque* theology of the Latin tradition (with its mental representation as a ▼) has a hard time affirming the patristic Monarchy of the Father's person (with its mental representation as a ▲). In that sense, it is not the Byzantine-political model which is at stake in the mind of Eastern Orthodoxy as Marc Bonocore suggests; it is the theology and intent of the Fathers of the Second Ecumenical Council. The Latin Creed begins by following the original at every line. However, without any warning sign, as Mark Bonocore admits, "the introduction of the Filioque is clearly a departure from the original intention and design of the A.D. 381 version of the Constantinopolitan Creed."

Is it not conceivable that the *filioque* is the symptom of lingering Modalism and 'crypto-triple autotheism?' This heretical drift, presented under the label of 'historical trinitarianism' is especially noticeable among Evangelical Protestants.

There is a real concern, then, that Western trinitarianism, whose historical banner is the *filioque*, has abandoned the Fathers of the First and Second Ecumenical Councils along with their careful and balanced biblical theology. The reader should be aware that these elements are crucial and often ignored.

IN SUMMARY

Many leading Orthodox theologians agree that a statement of faith could be produced with an orthodox *filioque*, as was done by St. Maximos. However, its insertion in the common liturgical Creed, which alters the original intention of the Fathers regardless of the language, can not be accepted by the Orthodox.

The following table will perhaps help us summarize the complex information discussed so far. We will focus on the four verbs: to send *(pemps-)*, to come out *(ekporev-)* and to proceed *(proinai)* and *(procedit)*.

[a] Reprinted from December 17, 1999. *Catholic Answers* does provide the Monarchy of the Father explanation as a second possibility.

Pemps-	
Economy	**Ontology**
Mission of the Spirit from the Father <u>and</u> the Son (1)	Not used
Mission of the Spirit from the Father <u>through</u> the Son (2)	Not used
Mission of the Spirit from the Father only (3)	Not used

(1) Common doctrine, preferred on the Latin side

(2) Common doctrine

(3) Never taught by anyone.

APPENDIX E: MARK 6:3—THE 'BROTHERS' OF THE LORD

If we exclude the case of Helvidius (c. 370s) and possibly Tertullian (c. 220),[a] the consistent tradition of the early Fathers and writers has been to call the Mother of the Lord "ever-virgin," (*aeiparthenos*) and this in spite of numerous references to the "brothers and sisters" of Jesus and possibly problematic texts such as Matthew 1:24-25.

In contrast with the early Reformers (notably Luther and Calvin) who maintained the view that Mary did not have children with Joseph, most modern Protestants (especially Evangelicals) seem quite eager to affirm the very opposite; that Mary did have a normal marital life with Joseph, and that James 'the Lord's brother'[b] was indeed our Lord's younger brother in the full sense of the word. While it may be argued that the traditional position aimed at safeguarding the ever-virginity of Mary the Theotokos,[c] it is quite clear that the modern Protestant position is, in part, an attempt to uphold the dignity of marriage and a counter-reaction to extremely ascetic views (such as St. Jerome's).

THREE VIEWS

Three theories have been presented to account for the complex philological,[d] contextual and theological data contained in Holy Scripture.

The so-called **Epiphanian view** (named after St. Epiphanius of Salamis in Cyprus) is the traditional position of Eastern Orthodoxy and the preferred exegesis of the Greek Fathers. It holds that the brothers and sisters of the Lord are most probably children of Joseph by a previous marriage as well as other close relatives such as cousins, etc.[e]

The **Helvidian view** (named after Helvidius who was Jerome's opponent in the controversy) is that of most Evangelicals and Protestants today: it

[a] (neither of which were saints or Fathers)

[b] Galatians 1:19; also 1 Corinthians 9:5

[c] See Origen's opinion below

[d] Philology is the study of ancient texts and languages

[e] This would include the children of Clopas (Joseph's brother) who would qualify as cousins (Jesus being Joseph's adoptive son).

> If anyone does not confess that there were two nativities of the Word of God, one before the ages... the other in the last days... who came down from heaven, and was incarnate of the holy, glorious ever virgin Mother of God Mary, and was born of her, let him be anathema.

However, St. Basil, who was himself (as all Orthodox should be), a believer in the perpetual virginity of the Theotokos, could still write that:

> [The opinion that Mary bore several children after Christ] ... is not against the faith; for virginity was imposed on Mary as a necessity only up to the time that she served as an instrument for the Incarnation. On the other hand, her subsequent virginity was not essential to the mystery of the Incarnation. (*Homilia in sanctam Christi generationem*, PG 31:1468)

Nevertheless, the same text[a] also contains the following admonition:

> The friends of Christ do not tolerate hearing that the Theotokos ever ceased to be a virgin… (§5)

This Orthodox position is consistent with the exegesis and teachings of Origen, St. Gregory of Nyssa[b] and St. John Chrysostom among others. Commenting on the Gospel of Matthew, the great preacher noted:

> When Joseph had taken Mary [as wife], he did not know her until she had brought forth her first-born Son. Here, [Matthew] used the word until, not that you should suspect that afterwards he did know her, but to inform you that before the birth, the Virgin was wholly untouched by man. But why then, it may be said, did he use the word until? Because it is usual in Scripture to do this and to use this expression without reference to limited times… Here, likewise, it uses the word until to make certain what was before the birth, but as to what follows, it leaves you to make the inference. Thus, what it was necessary for you to learn of Him, this he said; that the Virgin was untouched by man until the birth; but that which both was seen to be a consequence of the former statement, and was acknowledged, this in its turn he leaves for you to perceive; namely, that not even after this, she having so become a mother, and having been counted worthy of a new sort of travail, and a child-bearing so strange, could that righteous man ever have endured to know her. For if he had known her, and had kept her in the place of a wife, how is it that our Lord commits her, as unprotected, and having no one, to His disciple, and commands him to take her to his own home? (St. John Chrysostom, *On the Gospel of Matthew*, V.5)

THE NEW TESTAMENT TEXTS

This exegesis by a native Greek speaker and Biblical exegete leads us back to the question of the Scriptural terminology:

---

[a] (whose authenticity is disputed, as is the case of many patristic writings)

[b] See *On Virginity*, 13

> YLT Galatians 1:19 And other of the apostles I did not see, except James, the brother of the Lord…

As we can see, the argumentation in favor of the Helvidian/Protestant view rests on what seems to be the most natural reading of the text, especially from a modern mindset and considered in a translated version. Let us then review these texts in order.

As John Chrysostom observed, Matthew 1:18 stresses the fact that St. Joseph had positively nothing to do with the conception of Jesus. Even though he was betrothed to Mary, he had not known her before she became pregnant, and Matthew makes sure that this point is established so that the application of Isaias (Isaiah) 7:14 LXX can be justified. As all scholars recognize, this text gives no information as to what happened afterwards. In fact, Matthew 1:24 tells us that following a supernatural dream, the righteous Joseph accepted to "take charge of her," "to take her to himself," or "to take her home." The Greek word παρέλαβεν can have a variety of meanings, but the traditional Orthodox understanding is that Joseph accepted to continue his responsibility of protection towards Mary in spite of her unexpected (and supernatural) pregnancy.

Matthew 1:25 contains the controversial expression "until" which may certainly indicate a reversal in the course of action, especially in its ἕως ου form. We have already encountered the exegesis presented by St. John Chrysostom which refuted the idea of reversal in the previous course of action (which was abstinence). In the light of recent attempts by Protestant apologists[a] to establish a rule of Greek construction to the effect that ἕως ου would always imply a reversal, it is especially important to realize that both Chrysostom and Origen (who rejected the reversal idea) were intimately conversant with the Greek language in its manifold forms,[b] especially that of the Septuagint and of the New Testament. If ἕως ου always meant reversal for native Greek speakers, this would have been known to all and their arguments would have been absurd. Because Origen was the foremost Greek scholar of the Early Church, his assessment cannot be refuted by modern speculations as to the possible exclusive meaning of ἕως ου at that time that Matthew was composed:

> For if Mary, as those declare who with sound mind extol her, had no other son but Jesus, and yet Jesus says to His mother, Woman, behold thy son… (*Commentary on John*, 1.6)

> The Book [the Protoevangelium] of James [records] that the brothers of Jesus were sons of Joseph by a former wife, whom he married before Mary.

---

[a] Such as Eric Svendsen in *Who Is My Mother? The Role and Status of the Mother of Jesus in the New Testament and Roman Catholicism*

[b] Attic, Koine, LXX

Testament to describe the Lord's 'close relatives' but not necessarily 'biological siblings.'

At this point, we can see that there are no direct, unambiguous reasons that would force the biblical student to conclude that Joseph and Mary had other children. Indeed, it is significant that no one in Scripture is called son or daughter of Mary, except Jesus Christ himself. In fact, we can now turn to positive evidence, or at least indications that Jesus was in fact the first-born and only-born son, as this was discerned by the God-illumined Fathers.

POSITIVE EVIDENCE AND INDICATIONS

Mark 6:3, which mentions the *adelphoi* of Jesus, may also indicate that only Jesus was *the* son of Mary:

> Is this not the carpenter, *the* son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him.

This point, although minor, should be noted, especially in light of the fact that no one else in Scripture is called "son of Mary."

One of England's finest scholars, Richard Bauckham,[a] offered a comprehensive analysis of this text in the *Catholic Biblical Quarterly*.[b]. When "son of Mary" is used in Mark 6:3, Bauckham contends that calling Jesus by his mother's name (a metronymic) indicates that locally, there was knowledge that Jesus was to be distinguished from his "step brothers and sisters" because the locals knew that these *adelphoi* had different mothers. Bauckham cites various Old Testament genealogies where sons are 'sons of a woman' (named after their mother, not their father) to support this view.[c]

Another indication that the *adelphoi* were not younger brothers of Jesus is that their forceful attitude is at odds with the respect normally accorded to the elder brother. This is especially noticeable in Mark 3 and John 7.

Certainly the most significant indication that the *adelphoi* were not sons of Mary and Joseph is found in the dialogue at cross when Mary and John are entrusted to each other as Mother and Son:

> When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the

[a] Pr. Bauckham has documented the strength of the Epiphanian view which is the preferred view in the Eastern Orthodox tradition. For a full study, see his *Jude and the Relatives of Jesus in the Early Church*

[b] Issue 56; 1994—pp. 686-700

[c] Hur the firstborn of Ephrath (1 Chron 2:50; 4:4), Adonijah son of Haggith (1 Kgs 1:5, 11; 2:13; cf. 2 Sam 3:2-5; 1 Chron 3:1-9), other sons of David in rabbinic texts: b. Bat. 109b; b. Ketub. 62b, Philo, Fug. 73., Joseph and Aseneth 22:11

> "Young man, I say to you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. (Luke 7:11-15 RSV)

As a result, postulating the existence of 'other children of Mary' has the result of depriving the Mother of our Lord of a fullness of her unique grief as a widow losing her only son in fulfillment of the texts presented above.

Another passage which points to Mary's perpetual virginity is Luke 1:34:

> YLT Luke 1:31 And behold, you shall conceive in the womb, and shall bring forth a son, and call his name Jesus; 1:34 And Mary said to the messenger, 'How shall this be, seeing a husband I do not know?'

In the context of the Helvidian theory, this dialogue makes little sense: if Mary, who was engaged and about to get married, intended to have a usual marital relationship with Joseph, it would have been with the expectation that she would naturally conceive a child. The answer should have been, "Yes, I shall conceive because I am about to get married, and you Gabriel are telling that it shall be a son and that he will be great." Instead, the idea that she will conceive is seen as impossible and the reply seems to indicate that Mary was a consecrated virgin who had taken a vow of virginity. This is the understanding presented in an influential early Christian text known as the *Protevangelium of James*[a] where Joseph is presented as a widower with other children who would act as betrothed protector of the Virgin.

The New Testament gives us an indication that this practice of 'betrothal protection,' undoubtedly unusual to modern minds, was widely adopted, probably in imitation of the Theotokos and St. Joseph:

> [36]Nevertheless, if any man thinks that he is behaving inappropriately toward his virgin,[b] if she has past the flower of her age, and if it is required, let him do what he wills:[c] he does not sin, let them marry. [37]As for the one who stands steadfast in his heart, (having no necessity, but having control over his own heart to keep his virginity): he does well. [38]And so, he who marries his ⌜betrothed⌝ virgin does well, and he who does not does better. (EOB: 1 Corinthians 7:36-38)

Finally, we should consider the age relationship between Jesus and his most prominent *adelphos*: James. The Helvidian view would require that Joseph and Mary would have had six to seven children including Jesus, and that James would have been Jesus' 'younger brother.' Not only is this

---

[a] Or "Infancy Gospel of James" (140-170 AD). This is the ancient source of the names Joachim and Anna for the parents of the Theotokos. This account also mentions that Mary had been chosen to weave the curtain of the sanctuary, which is why she is depicted with a spindle on the icon of the Annunciation. Of course, the veil was a symbol of the body of the Logos or indeed of space and time (see Introdution to John and to the Revelation).

[b] This seems to be a reference to a Christian man who was betrothed to a virgin with the intention to remain in an unconsummated relationship, perhaps in imitation of St. Joseph and the Theotokos.

[c] Or "desires"

> LXE 1 Kings 2:19 And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her, and kissed her, and sat on the throne, and a throne was set for the mother of the king, and she sat on his right hand.

Hence, the place of the Spirit, "the household of God, which is the Church of the living God, the pillar and foundation of the truth" reads such Old Testament passages on the feasts of the Mother of the Savior who is called 'our Lord and our God' (John 20:28).

EARLY CHRISTIAN WITNESSES

Writing in the middle of the second century, Origen was aware of at least two pre-existing texts which affirmed the Epiphanian view: The so-called *Infancy Gospel of James*[a] (already mentioned) and the *Gospel of Peter.*[b] We should also add to this list the *Infancy Gospel of Thomas,*[c] the *Ascension of Isaiah*[d] and the *Odes of Solomon.* These early works are not heretical Gnostic texts but belong to the Judeo-Christian tradition, which is why they were widely respected in many early Churches. Origen and the Greek Fathers after him felt that the story presented by the *Protevangelium of James* represented a most likely account, especially on theological grounds.

This particular 'proto-gospel' belongs to the so-called *pseudepigrapha* and presents itself as a tradition from James himself. According to the story, the Theotokos was miraculously conceived by Joachim and Anna in their old age, after much prayer. She was entrusted to the priests to be raised in the Temple, and one of her tasks was to participate in the weaving of the great curtain[e] which represented matter and more specifically the flesh of the Lord of Glory. When she reached the age to leave the Temple, she was entrusted to Joseph who was a *Tzadik,*[f] an older man, and the father of other children by his first marriage. Hence, James 'the Lord's brother' is presented as a step-brother of the Lord, which seems to have been the view of Hegesippus and Eusebius.

This account makes perfect theological sense and is accepted by Orthodox Christians as worthy of their pious belief.

[a] Protevangelium of James 9:2; 17:1-2; 18:1

[b] Gospel of Peter (acc. to Origen, Comm. on Matt. 10:17)

[c] Infancy Gospel of Thomas 16:1-2

[d] 11:5 "And he did not approach May, but kept her as a holy virgin, though with child."

[e] Which is why the Theotokos is shown holding a spindle on the icon of the Annunciation

[f] "Righteous, Just"—James was also called "the Just"

> of that parish. He was a cousin, as they say, of the Savior. For Hegesippus records that Clopas was a brother of Joseph.[a]

Pr. Bauckham uses this information to shed further light on these relatives of the Lord:

> According to Hegesippus, Joseph had a brother named Clopas. The name is extremely rare: only two other certain occurrences of it are known. One of these is in John 19:25. We can therefore be sure that the man to whom this verse of the Fourth Gospel refers is the same Clopas, Joseph's brother. If 'Mary of Clopas' was Clopas's wife, then she was in fact Jesus' mother's husband's brother's wife—a relationship which, not surprisingly, the evangelist has preferred to state less precisely as: 'his mother's sister'. So it seems that an aunt of Jesus, as well as his mother, was among those Galilean women who accompanied him on his last journey to Jerusalem and were present at the cross.
>
> Probably Clopas himself was also in Jerusalem at this time. Luke names one of the two disciples in his story of the walk to Emmaus as Cleopas (Lk. 24:18). This Greek name is not the same as the Semitic name Clopas, but it was common for Palestinian Jews at this period to be known by both a Semitic name and a Greek name which sounded similar (Simon/Simeon). Luke names him because he was a sufficiently significant person in the early church for some of Luke's readers to have heard of him. Perhaps his companion on the road to Emmaus was his wife Mary. This uncle and this aunt of Jesus were among his loyal followers at the end of his ministry.[b]

We can therefore conclude that Mary of Clopas was a relative of the mother of Jesus, and the "mother of James the Less and Joses" where "the Less" (τοῦ μικρου) can also be translated "the Younger/the Least/the Smallest." What is significant is that "James and Joses" are counted among the *adelphoi* of the Lord in Mark 6:3. These were common names, but it is very possible that these 'brothers/relatives' of Jesus mentioned in Mark 6:3 were in fact sons of Mary of Clopas who may well have been Joseph's sister-in-law. This identification would go against the Epiphanian/Greek view which sees James 'the Lord's brother' as a son of Joseph but both approaches are compatible: James the Just and "of Jerusalem" (one of the *adelphoi*) could have been Jesus' step-brother through Joseph and James the Less (brother of Joses/Joseph) could be a different James, i.e. a son of Clopas who would be Joseph's brother.

It should also be noted that some have suggested that in Mark 15:40, "Mary the mother of James the younger and of Joses" (also in Matthew 27:56) was in fact the mother of Jesus, but this seems close to impossible.

---

[a] HE 3.11; pp. 105-106 in Paul Maier's edition

[b] "The Relatives of Jesus" by Richard Bauckham (*Themelios* 21.2 (January 1996): 18-2) and reproduced at http://www.biblicalstudies.org.uk/article_relatives_bauckham.html

> Clopas (4). As Clopas and Alphaeus are probably not two different transcriptions of the same Aramaic name Halpai, it must be admitted that two different names have been borne by one man. Indeed, there are several examples of the use of two names (a Hebrew and a Greek or Latin name) to designate the same person (Simon-Petrus; Saulus-Paulus), so that the identity of Alphaeus and Cleophas is by no means improbable.[a]
>
> On the whole, although there is no full evidence for the identity of James (2), the son of Alphaeus, and James (3), the brother of the Lord, and James (4), the son of Mary of Clopas, the view that one and the same person is described in the New Testament in these three different ways, is by far the most probable. There is, at any rate, very good ground (Galatians 1:19, 2:9, 2:12) for believing that the Apostle James, the son of Alphaeus is the same person as James, the brother of the Lord, the well-known Bishop of Jerusalem of the Acts.

Some aspects of this theory are possible and since St. Jerome is undoubtedly a saint of East and West, his view may be considered to belong to the wider heritage of Orthodox Christianity. This being said, the view that James of Jerusalem was a son of Joseph (prior to his becoming a widower) is on traditional grounds the one that is to be considered normative in Eastern Orthodoxy.

This being said, there remains a hesitation to offer a dogmatic interpretation of this data, as illustrated by the entry for "James the Apostle, Brother of Our Lord" published by the Greek Orthodox Archdiocese of America:

> According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also thought to be the son of Joseph (Matt. 13: 55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.
>
> This James is called the Less (Mark 15:4) by the Evangelists to distinguish him from James, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius…

However, we have seen that the ideas that 'Cleopas was also called Alphaeus and that Mary his wife, was the first cousin of the Theotokos' are extremely speculative. Also, by stating that "This James is called the Less (Mark 15:4) by the Evangelists to distinguish him from James, the son of

---

[a] However, the same *Encyclopedia* notes in the article on Mary of Cleopas: "In the first place, St. Luke, who speaks of Cleophas (24:18), also speaks of Alpheus (6:15; Acts 1:13). We may question whether he would have been guilty of such a confused use of names, had they both referred to the same person."

indeed one ‘Mother’ who is inseparably connected with the Church, the Spirit and the Theotokos.

Hence, the same Athanasius who was the first to list the canonical books of the New Testament could also write:

> Let those, therefore, who deny that the Son is by nature from the Father and proper to his essence deny also that he took true human flesh from the **ever-virgin** Mary. (Athanasius, *Discourses Against the Arians*, 2:70).

With the saints glorified by the vision of the Lord of Glory and the contemplation of and participation in the holy mysteries beyond the curtain, we can say with the inspired psalmist:

> So great is your faithful love, I may come into your house, and I bow down before your holy temple, filled with awe! (Psalm 5:7)

APPENDIX F: MARK 16:9-20 - THE MYSTERY OF MARK'S ALTERNATE ENDINGS[a]

Near the end of the Gospel of Mark, most translations have a footnote about the manuscript evidence pertaining to Mark 16:9-20. Often, such footnotes tend to mislead readers about the strength of the support from manuscripts ("MSS") and other evidence regarding this passage of Scripture. Some footnotes even contain factual errors about the manuscript evidence that pertains to the issue of the ending of Mark's gospel.

INTERNAL EVIDENCE

Besides the manuscript evidence, some scholars appeal to internal evidence to support their contention that Mark 16:9-20 is a scribal addition. The case from internal evidence has three basic parts:

(1) Mark 16:9-20 contains 17 words that are not used in the rest of Mark.

(2) Two words frequently used by Mark ("immediately" and "again") do not appear in these 12 verses.

(3) There is no clear transition between 16:8, where three women are on stage, so to speak, and 16:9, where Jesus appears to Mary Magdalene, with no mention of the other two women.

However, the mere appearance of once-used Greek words in a 12-verse passage of Mark is not absolutely conclusive that it was not written by Mark. As Bruce Terry has observed, there are in Mark 15:40-16:4 at least 20 Greek words that do not appear in the rest of the Gospel.

The second part of the case is effectively answered when one realizes that when the entire text of Mark is sub-divided into all possible sets of 12-verse sections (such as 1:1-12, 1:2-13, 1:3-14, and so forth), over 50% of those 12-verse sections do not contain the word "immediately," over 60% of them do not contain "again," and over a third of them do not contain either "immediately" or "again." As Terry noted, "It is hardly an objection to say that the last twelve verses are in the same category with more than one-third of the sets of twelve consecutive verses in the rest of the book."[b]

---

[a] Adapted from an article authored by James Snapp, Jr.

[b] Bruce Terry. *Another Look at the Ending of Mark*. Firm Foundation, 93 (1976)

book of Psalms obviously has many authors, some of whom are known (such as David and Ethan) and some of whom are unknown.

If a Christian colleague of Mark at Rome was responsible for the addition of Mark 16:9-20, this would not render the passage non-canonical or uninspired, inasmuch as many other passages of Scripture are likewise secondary but nevertheless canonical. What makes a passage original and authentic is not the name of the person who added it, but the presence of the passage in the text when the text was initially disseminated for ecclesiastical use.

The abrupt transition from 16:8 to 16:9 indicates that verses 9-20 are secondary, but secondary material can be added while a text is still in production. The internal evidence tends to support the view that 16:9-20 was added while the text was in production: a later copyist attempting to compose a suitable ending would finish the scene that otherwise concludes in 16:8, instead of suddenly focusing only on Mary Magdalene with no mention of her companions. It would seem that the primary author intended to describe a reunion between Jesus and the disciples in Galilee, instead of summarizing appearances in and around Jerusalem. He would include details about Peter's restoration. A colleague of Mark, on the other hand, apparently acted otherwise: instead of composing an ending for the unfinished text, he may have attached a short document which Mark had written – a short summary of Jesus' post-resurrection appearances. This accounts for the summarized nature of the contents of 16:9-20, it explains the lack of a transition from 16:8 to 16:9, and it explains why 16:9-20 does not specifically describe a post-resurrection encounter between Jesus and Peter.

That theory is more tenable than any other. It is less complex than the view that Mark intentionally ended his account at the end of 16:8 and thus allowed readers to imagine that the women remained silent, even though he knew otherwise. And it is less complex than the view that Mark, by strongly foreshadowing (in 14:28 and 16:7) a meeting between the risen Christ and the disciples in Galilee, intentionally left his readers perplexed and unsatisfied.

EXTERNAL / MANUSCRIPT EVIDENCE

We now turn to the external evidence. Over 1,500 Greek copies of the Gospel of Mark exist. Only two of those MSS end the Gospel of Mark at 16:8 followed by the closing book-title. In all other intact copies, Mark 16:9-20 is included in the Gospel of Mark. The earliest existing copy, Papyrus 45 (from around 225 AD), is extensively damaged, and it has no text at all from chapter 16, so there is no way to know if P45, when it was produced, contained 16:9-20 or not.

four pages) and insert them as replacement. One can only speculate on the reason for this rather drastic step. Rather than build upon theories about the contents of the replaced pages, we should focus on three features of the replacement pages. First, after 16:8, there is a uniquely emphatic decorative design. It is as if the copyist wanted to convey that nothing further should be added. Second, the copyist who made the replacement pages worked rather carelessly; apparently he wrote the text of Luke 1:1-56 first, beginning at the top of the eleventh column of the 16-column sheet, and then wrote the text of Mark 14:54-16:8, but he accidentally skipped most of 16:1. To avoid leaving the tenth column blank, he had to drastically stretch the lettering of 16:2-8.

Third, the handwriting, spelling, space-filling symbol, and decoration-design of the copyist who produced these replacement pages in Codex Sinaiticus are the same as the handwriting, spelling, space-filling symbol, and decoration-design of one of the copyists who made Codex Vaticanus. Not only does this indicate that both of these MSS were produced at the same place, but it narrows the scope of their testimony because at this particular point, we do not seem to be observing two independent MSS.

Meanwhile, other ancient MSS, including Codex Alexandrinus, Codex Bezae, and Codex Ephraemi Rescriptus, support the inclusion of Mark 16:9-20. These MSS are not quite as old as Codex Vaticanus and Codex Sinaiticus, but they are still quite ancient and represent a wide range of testimony. Hence, footnotes claiming that Mark 16:9-20 is 'contained only in later manuscripts' would be misleading.

EARLY CHURCH WRITERS

Furthermore, evidence that is older than Vaticanus and Sinaiticus strongly supports Mark 16:9-20 as part of the Gospel of Mark. Our oldest *manuscripts* are not always our oldest *evidence.* Early Church writers frequently quoted from the New Testament, and their quotations, when they are clear and explicit, echo the MSS used by those writers.

Tatian. In about 172, Tatian, who was a student of Justin, took Justin's idea of combining the Gospels one step farther, and blended together the contents of Matthew, Mark, Luke, and John into one continuous story (minus the genealogies), known as the *Diatessaron.* Tatian later embraced questionable doctrines, and his *Diatessaron,* although once widely popular in Syria, was considered suspicious in the 400s. As a result, no complete copies of it are known to exist in Greek or in Syriac. But in a medieval Arabic copy of an earlier Syriac copy of the *Diatessaron,* Mark 16:9-20 is included. In a Latin copy, Mark 16:9-20 is included. It is important to notice that not only is Mark 16:9-20 included in both of these major pieces of evidence about the contents of the *Diatessaron,* but that they both

Marinus about passages in the Gospels – especially passages near the ends of the Gospels – that seemed difficult to harmonize. Marinus asked one question about how to harmonize Matthew 28:1 with Mark 16:9: "How is it that in Matthew, the risen Savior appears 'late on the Sabbath' but in Mark 'early on the first day of the week'?" Eusebius answered along the following lines:

> There are two potential solutions: a person could reject the entire passage, claiming that it does not appear in all the copies of the Gospel of Mark; the accurate copies, at least, conclude after the statement that the women fled and said nothing to anyone, for they were afraid. For there the Gospel of Mark comes to a close in almost all the copies. The material that comes afterwards is in some copies, but not in all, and it may be spurious, especially since it implies a disagreement with the testimony of the other Gospels. That is what a person might say in order to avoid and dismiss a superfluous question.
>
> On the other hand, someone else, who dares to set aside nothing that appears in the text of the Gospels, however it got there, says that the passage has two meanings, and both must be accepted, because they are endorsed by faithful and pious people. And since it is granted that this passage is true, it is appropriate to seem to understand what it means. If we accurately discern the meaning of the words, we will not find a contradiction of what Matthew says: 'late on the Sabbath' the Savior was raised. We will read Mark's 'And having risen early on the first day of the week' with a pause: after 'And having risen,' we shall add a comma, and we will separate what is read next. Thus we could understand 'And having risen' to refer to the time to which Matthew specified, and understand the next phrase to be, 'early on the first day of the week, he appeared to Mary Magdalene.'
>
> At any rate, John made this clear, and testified that the appearance to Mary Magdalene was 'early on the first day of the week.' So, likewise, in Mark also he appeared 'early' to her. The implication is that Matthew and Mark refer to two episodes: one is the time of the resurrection, which was late on the Sabbath; the other is the time of the appearance of the Savior, which was early. Mark referred to the later time, so we should read, "And having risen," and then, after adding a comma, one must read the rest: "early on the first day of the week he appeared to Mary Magdalene, from whom he had cast out seven demons."

From this lengthy comment, we may understand a few things: first, Marinus knew only a form of Mark that included 16:9-20. Second, Eusebius possessed some copies of Mark that contained 16:9-20, as well as copies that ended at the end of 16:8, and he considered these copies to be "accurate

Jerome. Jerome produced the Vulgate version of the Gospels in 383. In his Preface to the Gospels and in his Letter to Marcella, Jerome affirmed that he had standardized the Old Latin text, which had become a bramble of textual variations, by conforming it to the text of ancient Greek MSS (that is, MSS which Jerome considered ancient in 383), where it would otherwise have a meaning that differed from the meaning of the Greek text. Significantly, he included Mark 16:9-20 in the Vulgate text of Mark.

Epiphanius of Salamis. Epiphanius was born around 315, became bishop of Salamis (on the island of Cyprus) in 376, and died in 403. In a composition called *Panarion*, or "Medicine-Chest," (Book III:6:3), Epiphanius says to a heretic, "As the Gospel of Mark and the other evangelists put it, 'And he ascended up to heaven and sat on the right hand of the Father.'"

Augustine. In 400, Augustine composed a text called *Harmony of the Gospels*. In Book III: 24-25, Augustine quoted all of Mark 16:9-20, bit by bit. He wrote in Latin, but he mentioned the contents of Greek copies when writing about 16:12, without giving any indication that there was any question about the authenticity of the passage.

The Peshitta. The Peshitta is the standard Syriac text of most of the New Testament. (It does not include Second Peter, Second John, Third John, Jude, and Revelation.) Over 350 copies of the Peshitta exist, including some from the 400s and 500s. Its Gospels-text was produced sometime in the mid to late 300s. No undamaged copy of the Peshitta lacks Mark 16:9-20.

THE ABRUPT AND SHORTER ENDING

We could also consider additional evidence for the ending at 16:8. Besides Codex Vaticanus and Codex Sinaiticus, two non-Greek copies -- the Sinaitic Syriac manuscript (from the late 300s or early 400s), and a copy in the ancient Egyptian Sahidic language (from c. 425) – also conclude the Gospel of Mark at the end of 16:8. The text of the Sahidic version is closely related to the text of Codex Vaticanus.

We now turn our attention to the Shorter Ending which reads: "And everything that had been told to them, they reported to Peter and his companions. And after this, Jesus himself [appeared to them and], from east [even] unto west, sent forth through them the sacred and imperishable gospel of eternal salvation." This two-sentence ending is found between 16:8 and 16:9 in Codex L (produced in the 700s, probably in Egypt), Codex Ψ, Codex 083, Codex 099, Codex 579, and in the lower margin of Codex 274. It is also found in 131 Ethiopic copies, and in some other non-Greek copies from Egypt.

shows knowledge of no more than 23 of Mark's 678 verses, and Origen, in all his accessible writings, shows no knowledge of 34 other 12-verse sections of Mark. Such incidental silence, overshadowing almost 15 chapters of Mark in the case of Clement, and over half of the text of Mark in the case of Origen, is insufficient to establish the contents of the MSS used by Clement and Origen.

Nevertheless, several scholars (such as James A. Brooks, Philip Wesley Comfort, and Sharyn Dowd) have given their readers the impression that the ending at 16:8 is fully attested by Clement and Origen.

ETHIOPIC VERSIONS

Regarding the Ethiopic version, it should be noted that some commentators claim that Mark 16:9-20 is absent from some of these copies. However, these claims are typically dependent upon less than comprehensive research by earlier scholars. Bruce Metzger, after investigating the Ethiopic evidence, concluded, "Of the total of 194 (65 + 129) manuscripts, all but two (which are lectionaries) have Mark 16:9-20, while 131 manuscripts contain both the Shorter Ending and the Longer Ending." Metzger thus showed that unqualified claims about the Ethiopic evidence spread by earlier scholars (including Tischendorf, Legg, B. B. Warfield, and Eugene A. Nida) were erroneous. Unfortunately, although Metzger published these results in 1980, his own influential book *The Text of the New Testament* continued to state that "a number of manuscripts of the Ethiopic version" lack Mark 16:9-20 in the third and fourth editions, in 1992 and 2005.

In the footnotes of his *Textual Commentary on the Greek New Testament*, Metzger did make some corrections. Unfortunately, in the main text, Metzger's comments about Mark 16:9-20 remain somewhat one-sided. Nothing at all is said about Papyrus 45. Nothing is said about the blank space in Codex Vaticanus. Finally, there is no indication that the pages in Codex Sinaiticus containing Mark 14:54-Luke 1:56 can be understood as replacement pages.

Metzger stated that the Mark 16:9-20 is absent from "about one hundred Armenian manuscripts, and the two oldest Georgian manuscripts (written A.D. 897 and A.D. 913),"[a] without adding some important details. He did not make it clear that these Armenian copies are very likely descendants from a Greek copy which the translators of the Armenian Version obtained in Constantinople in 430 – perhaps one of the 50 Bibles which Eusebius had produced for the churches there, a century before the Armenian translators' visit. Metzer also fails to mention that hundreds of other

[a] Bruce Metzger, *Textual Commentary on the Greek New Testament* (1971), 122-123

> *that Matthew and Mark have both told the truth, that our Lord rose on the evening of the Sabbath, and that He was seen by Mary Magdalene in the morning of the first day of the following week. So this is how this passage of Saint Mark should be read: "Jesus arising," place a little pause here, then add, 'on the first day of the week in the morning appeared to Mary Magdalene,' so that, being raised, according to Saint Matthew, in the evening of the last day of the week, He appeared to Mary Magdalene, according to Saint Mark, 'the morning of the first day of the week,' which is how John also represents the events, stating that He was seen on the morning of the next day."*[a]

None of this originated with Jerome; it is a loosely paraphrased condensation of Eusebius' lengthier reply to Marinus. The statement, *"This final portion is not contained in most of the Gospels that bear his name – almost all of the Greek codices lacking it"* should therefore not be considered an observation by Jerome about his manuscripts. Rather, it is Jerome's repetition of the statement which Eusebius presented as one of a few different things that a person who rejected the passage might say.

Jerome's letter to Hedibia was composed in 406 or 407; by that time, Jerome usually dictated his letters. So instead of picturing Jerome drawing a conclusion about the contents of "almost all the Greek codices" after special research, it is more appropriate to picture Jerome conserving his time and energy, as he dictated his letter to Hedibia, by borrowing and adapting the work of an earlier writer. He admitted to Augustine (in Letter #75) that he had this very thing in his commentary on Galatians: after mentioning compositions by Origen, Didymus the Blind, and other writers, he told Augustine, *Let me therefore frankly say that I have read all these; and storing up in my mind very many things which they contain, I have dictated to my secretary sometimes what was borrowed from other writers, sometimes what was my own, without distinctly remembering the method, or the words, or the opinions which belonged to each."*

Unfortunately, not only have several major commentators failed to perceive that Jerome's statements are borrowed from Eusebius, but they may even have distorted Jerome's claim. For example, NIV translator Ralph Martin wrote that Eusebius and Jerome say that Mark 16:9-20 "was unknown in all copies of Mark to which they had access," and Dr. Ben Witherington III told his readers about "the fact that Eusebius and Jerome both tell us these verses were absent from all Greek copies known to them."

Metzger also stated, "Not a few manuscripts which contain the passage have scribal notes stating that the older Greek copies lack it." This claim

---

[a] Jerome, *Letter to Hedibia* (accessible at http://www.ccel.org/ccel/pearse/morefathers/files/jerome_hedibia_2_trans.htm)

The evidence for the abrupt ending at 16:8 (and the evidence for the Shorter Ending) appears to descend from a narrow stream of textual transmission that began in Egypt. When Origen moved from Egypt to Caesarea around 230, he obviously took many Egyptian manuscripts with him. Thus, the Alexandrian form of the text of Mark which is attested in the Sahidic version spread to Caesarea. Such copies, or descendants of such copies, were the exemplars of Codex Vaticanus and Codex Sinaiticus. Meanwhile, in Egypt, we can theorize that someone wrote the Shorter Ending and made copies of Mark that contained it. This is congruent with the theory that the longer ending was added in Rome when Mark left for Alexandria.

In the early 300s, Eusebius of Caesarea preferred the abrupt ending of Mark, partly because the copies at Caesarea that he considered accurate – that is, copies previously used by Origen, or descended from Origen's copies – did not contain 16:9-20, and partly because the shorter text was easier to harmonize with the other Gospels. When Eusebius oversaw the production of 50 copies which were taken to Constantinople, he used exemplars of Mark which did not contain 16:9-20 – although he may have formatted those MSS like Codex Vaticanus, so that the owners of the MSS could add the passage if they wanted to.

In 340, after the death of Eusebius, Acacius became bishop of Caesarea. Acacius oversaw the transfer of important texts from decaying papyrus onto more permanent parchment; Codex Sinaiticus was probably produced at that time. Having worked under Eusebius, he probably shared Eusebius' preference for the abrupt ending of Mark.

In the 430s, one of the 50 copies that had been made in Caesarea under the supervision of Eusebius was taken from Constantinople to Armenia, where it was used as the basis of the second stage of the translation of the Armenian version.

The non-inclusion of Mark 16:9-20 can thus be shown to have a rather limited transmission-stream. The inclusion of Mark 16:9-20, however, extends over all forms of the text (Byzantine, "Western," Caesarean, Alexandrian, and Egyptian, represented by Codex A, Codex D, Codices 1 and 1582, Codices L and Delta, and Codex W.) Geographically, early supporters of Mark 16:9-20 come from Ireland, Britain, France, northern Italy, Rome, Asia Minor, North Africa, Cyprus, Constantinople, Armenia, Syria, Palestine, Egypt, and even Ethiopia.

ECCLESIATICAL USE

Besides all the data from patristic quotations and Greek MSS, there is also the evidence from the lectionaries, books containing a long series of selections from Scripture to read during church services. There are

APPENDIX G: LUKE 3:36 – THE SECOND CAINAN[a]

All English translations of Luke 3:36 mention a second Cainan in the patriarchal genealogy that runs from Jesus to Adam. The problem is that the Masoretic Text of Genesis (and 1 Chronicles where the genealogy is repeated) has no record of a second Cainan. On the other hand, the LXX of Genesis does include this second Cainan, but it cannot be absolutely determined if this is based on ancient Old Testament manuscripts or if early Christian copyists of the LXX added the second Cainan to harmonize their text with Luke 3:36. Moreover, it should be said that the genealogies of Genesis 11 are very different in their MT and LXX versions in terms of ages of fatherhood for the patriarchs (see below).

This seemingly minor point of detail leads to the investigation of a complex mystery and to consider the issue of the reliability of the LXX and MT textual platforms.

DID THE ORIGINAL LUKE INCLUDE THE SECOND CAINAN?

The first hypothesis to be tested is that Luke did not include this second Cainan but that a very early copyist accidentally repeated TOYKAINAN (the son of Cainan), as in:

ΤΟΥΣΑΡΟΥΧΤΟΥΡΑΓΑΥΤΟΥΦΑΛΕΓΤΟΥΕΒΕΡΤΟΥΣΑΛΑ

ΤΟΥΑΡΦΑΞΑΔΤΟΥΣΗΜΤΟΥΝΩΕΤΟΥΛΑΜΕΧ

ΤΟΥΜΑΘΟΥΣΑΛΑΤΟΥΕΝΩΧΤΟΥΙΑΡΕΔΤΟΥΜΑΛΕΛΕΗΛΤΟΥΚΑΙΝΑΝ

ΤΟΥΕΝΩΣΤΟΥΣΗΘΤΟΥΑΔΑΜΤΟΥΘΕΟΥ

becoming:

ΤΟΥΣΑΡΟΥΧΤΟΥΡΑΓΑΥΤΟΥΦΑΛΕΓΤΟΥΕΒΕΡΤΟΥΣΑΛΑΤΟΥΚΑΙΝΑΝ

ΤΟΥΑΡΦΑΞΑΔΤΟΥΣΗΜΤΟΥΝΩΕΤΟΥΛΑΜΕΧ

ΤΟΥΜΑΘΟΥΣΑΛΑΤΟΥΕΝΩΧΤΟΥΙΑΡΕΔΤΟΥΜΑΛΕΛΕΗΛΤΟΥΚΑΙΝΑΝ

ΤΟΥΕΝΩΣΤΟΥΣΗΘΤΟΥΑΔΑΜΤΟΥΘΕΟΥ

In English, this becomes:

[a] Some information and charts are adapted from an article authored by Steve Roche.

time, scribes who were confused by the second Cainan's absence from Gen. 11 but presence in Gen. 10 and I Chron. 1 would have begun to ``correct'' their copies by deleting him from Gen. 10 and I Chron. 1. This would explain why the Septuagint, Demetrius, Polyhistor, and Jubilees include the second Cainan, while Philo, Josephus, Africanus, the Vulgate, and the Masoretic omit him. Because St. Luke followed the Septuagint, his genealogy includes the second Cainan.

This reasoning does not convince other scholars and apologists who support the view that the second Cainan was introduced in the LXX after 220 AD, on the basis of Josephus, Africanus,[a] P75, and D.

THE RELATIONSHIP BETWEEN LUKE AND THE LXX

In short, the question is, "did Luke follow the LXX or did the (Christian) LXX copy Luke?" If Luke actually included the second Cainan – which seems the most likely hypothesis in view of weak MSS evidence to the contrary – it also seems likely that he did so on the basis of LXX or tradition (e.g. Jubilees).

In summary, the first hypothesis (that the autograph of Luke did not include the second Cainan) is possible, but ultimately much less likely than the opposite. In discussing both possibilities, we have encountered a proposed explanation for the divergence between two genealogical traditions (the Hebrew and Samaritan vs the LXX), but this is not without it own difficulties.

TWO STREAMS OF TRADITION?

In view of the above, another theory to be suggested is that the second Cainan was removed by Jews (both before Christ and after through the Masoretes) from an ancient stream of textual tradition. This is important for Orthodox Christians who have traditionally held the LXX to be the normative Scriptural witness. This approach can take into account two elements: the first one is that the second Cainan may have been removed from the list on account of the so-called 'Curse of Cainan.'[b] This is hinted at the Jubilees 8:1-5, which recounts that:

Cainan found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to

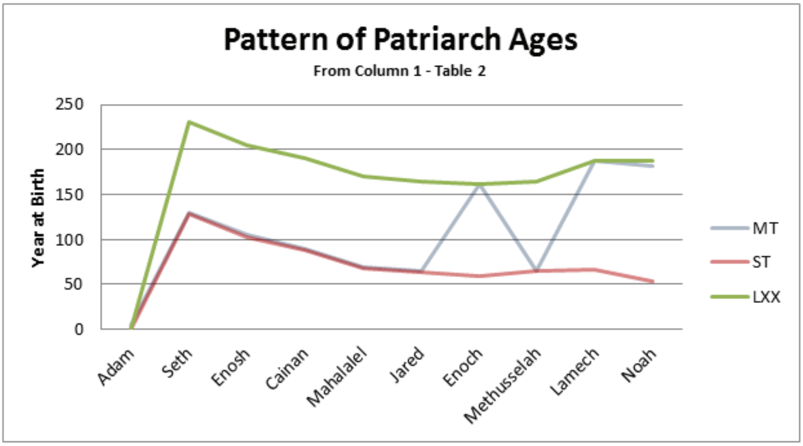
[a] We know from his correspondence with Origen that Africanus preferred the Hebrew over the LXX, which greatly diminishes the weight of his support.

[b] Cf. Helen R. Jacobus. *The Curse of Cainan (Jub. 8.1-5): Genealogies in Genesis 5 and Genesis 11 and a Mathematical Pattern*. Journal for the Study of the Pseudepigrapha (March 2009), 18: 207-232

Table 2 Adam to Noah		Column 4 AM Year of Birth			Column 5 AM Year of Death		
Patriarch		**MT**	**ST**	**LXX**	**MT**	**ST**	**LXX**
Creation							
1	Adam	1	1	1	931	931	931
2	Seth	130	130	230	1042	1042	1142
3	Enosh	235	235	435	1140	1140	1340
4	Cainan	325	325	625	1235	1235	1535
5	Mahalalel	395	395	795	1290	1290	1690
6	Jared	460	460	960	1422	**1307**	1922
7	Enoch	622	522	1122	987	887	1487
8	Methuselah	687	587	1287	1656	**1307**	2256
9	Lamech	874	654	1474	1651	**1307**	2227
10	Noah	1056	707	1662	2006	1657	2612
To Flood							
Total to Flood					**1656**	**1307**	**2262**

In the above table, we have the dating of the Masoretic, Samaritan, and Septuagint from Adam to the flood. Column 1 shows the ages given for when the patriarchs had fathered their sons. Column 2 shows the number of years lived after their sons were born. Column 3 shows the total of years lived by each patriarch. Column 4 shows the year since Adam's creation each patriarch was born. Column 5 shows the year of death of each patriarch from the time Adam was created.

As can be seen by the total on the bottom line, the Masoretic Text (MT) year of the flood was 1656; the Samaritan Text (ST), 1307; the Septuagint (LXX), 2262.



ABRAHAM'S GENERATION

Throughout history Abraham was referred to as the 10th generation from the Flood, which would be erroneous if the Masoretic and Samaritan versions were correct (where he was the 9th generation).[a]

As it is, Abraham is the 10th name in the Septuagint. In the Masoretic and the Samaritan tradition, Abraham is the 9th generation from the Flood. However, if the Masoretic is correct, then several other faithful patriarchs were alive after Abraham. In particular, Shem was noted to have been faithful, and Abraham was chosen through Shem's lineage. Not one of these patriarchs is mentioned in Scripture to have been contemporary with Abraham, as the Masoretic supposes (with the exception of Melchizedek whom many say was Shem).[b] Abraham was chosen particularly because of his unique righteousness in an unfaithful world; yet if other faithful patriarchs were also alive, this undermines the natural reading of the story. It is significant, then, that both the Samaritan Text and Septuagint are in agreement that Shem, and all the other patriarchs, had already died at the time of Abraham.

---

[a] Berosus was a chronologer from Chaldea, in the 3rd century BC, who referred to Abraham as the 10th from the Flood. Eupolemus, Philo and Josephus also refer to Abraham as the 10th from the Flood.

[b] It is difficult to fit Shem into the shoes of Melchizedek, as Melchizedek is said to have no recorded lineage, whereas Shem does have a recorded lineage. The Book of the Bee, a 13th century Syrian text, states that Melchizedek was the nephew of Salah, who was commissioned by Shem to transfer Adam's bones which were carried on the Ark to the location now known as Jerusalem. Melchizedek was told to stay there for the rest of his life to be the guardian of the sacred relics, which was to be handed over to Abraham who became the new custodian. (Adam, it is said, took part in the resurrection when Jesus had died, Mat 27:52-53). If this is so, then Melchizedek must have had his life supernaturally increased to live as long as 800-900 years. This, in turn, would have made Melchizedek a legendary figure, as attested in Scripture (Cf. *Book of the Bees*, 21).